S. S. JONES, PUBLISHER AND PROPRIETOR

Three, only where, my darling,
Separate, wherm, show;
See like the wift and joyous ones.
We used to know.
When we kissed because we haved each
Simply-to taste love's sweet.
Min lavided only klose as the summer.
Lavides heat,—
But as they kis whose hearts are wrinn
has they kis whose hearts are wrinn

We have hart each other often.— We shall again, When we pine because we miss each other And do not understand How the written words are so much colder "Than eye and hand. I kies the, dear, for all such pain Which we may give or take:— Beried—fordiven before it comes, "Foo our love's sake!

second kiss, my darling, full of loy's sweet thrill; have blessed each other alway; is always will. I we feel each other ast all of time and space, shall fisten till we bear vach other a every place.

Ae shall faster till we bear each in every place. The earth is full of messengers Walch love sends to and fro, idse thee, darling, for all joy Which we shall know.

Which we shall know.

The bet lies, oh, my derling.
My love—I cannot see

What it may be.
We may die and never see each other,
Die with no time to give

To die as lite, hearts are faithful

This one faithful

The as a of quality.

The Spirit of the Russian Hill.

The Spirit of the Russian Hill.

A great deal has been written about the large trees, the magnificent scenery, and the vast gold fields of California. Even its manufoth vegetables and delicious mutton have had their honorable mention. In short, I do not know of much extracted with the country that we are manepadintial with. There's one thing, however, that has not been told of within my knowledy—and that is a Californian ghost. The subject has at least the recommendation of rarity? anseleranps may be found to possess some interes. For myself, I give no opinion upon the point? I could not at the time; but I will truthfully and faithfully record the story as it was said to happen, and was related to me by the poor woman whose belief at least, could not be staken in it, and over a portion of whose life it had exercised so strange an influence.

It was in the year 1834, and I was living at San Francise. Chancing to need some one to assist me in doing some plain sewing. Mr. Evans, one of the farerhams of the town, and a mask where character for benevolence was known far and wide, gave me the address of a Mrs. Addlis. She was a superior person—aulte a lady, he said, who had come to California from the Eastern States, and was reduced to they be rown exertions. He addled that she had been recently very ill with nervous fever, was hardly strong cought yet for the harder work of washing.—Washing?" I exclaimed. "A superior person, quite b hady, and reduced to take in washing?" I exclaimed.

Ay," replied Mr. Evans, "and thankful to

ing?"

"Ay," repided Mr. Evans, "and thankful to get it."

So, one noeming, away I started for Mrs. Addis, climbing over the integrening sand hills that have between St. Annis Valley and my more centrally situated home. The streets were not then cut through or paved as they are now, so the expedition was quite a pilgrimage, and I was tired before I reached the cottage of Mrs. Addis, I recognized it by the description Mr. Evans had given; a pretty white dwelling with green blinds, standing in a garden surrounded by a pickot fence, with an ornamental porch, over which a green vine was beginning to trail. All looked fresh and new, and it appeared she had not long got into it.

A little girl of nine was playing outside with a boy of three; another child, a girl of perhapsist or so, sat wrapped in a shawl, watching them. She booked lli; and indeed there was a delicacy about them all. The moment they caught sight of me all three evinced considerable abirm, and ran in-doors. In a minute, the eldest came out again, sent by her mother. Blushing very much, she said I must please excuse her for running away, but she and her little sister and brother were shy and not used to visitors. She was a gentle, pleasant looking child; but in her face there lingered an expression as of some sudden fright, and I thought in the stage there ingered an expression as of some sudden fright, and I thought in Mrs. Addis came to the door the; A pale, ediloate-looking woman with a sees face of suffering, and a refinement.

sister.

itors. She with the face there is of some sudden fright, and have been at me.

s. Addis came to the door then a pale, cate-looking woman, with a sees face of oring; and a refinement is samer that sursed me. It was fext to impossible to be rethat she could be doing the work of a comwaher-woman. Airs, I had not then the washer-woman. Airs, I had not then the reduced to by distress, he reduced to by distress, warlor, and the

scatted chairs, and a round table, stood about the room. Besides, there was a set of hanging shelves trimned with fringe, and plenty offlithe ornaments and souvenirs, bespeaking home friendships and loving parting eiffs from the other sideof the continent. All this, and the woman's gentle manner and really pretty face, seemed more and more at variance with her hadgeeffing; but as one sees these anomalies in a new country, as California was then, I came at last to the conclusion that, whatever circumstances had rendered it necessary for Mrs. Addis to work in the way she fid, they had no power to destroy her natural refinement of mind with its old associations.

"You must excuse my little people, if you please," she went on vio say. "They are like frightened hares, and fly for shelter at the sight of a strange face; indeed, we are none of us strong just now, although we are gaining health daily. All, except Naney, my eldest, have had a long, weakening fever.

"Panama" I stuggested.

"No," she said, and shuddered a little, speaking slowly; "it was a nervous fever. I am just recovering from it myself, having had the most lengthened attack of the three."

And then I remembered that Mr. Evans had mentioned it—a nervous fever.

"What caused it?" I asked.

But to this question Mrs. Addis made no answer. An unmistakable shiver passed over her frame; and for the moment I thought she wis going to faint.

"I beg your parlon," she said. "I have been much shaken in the nerves; jarred and worried. I do hope—I do trust that we shall all get well in time, now we are in this pleasant and peaceful house."

"Perhaps the house you lived in before was damp."

ful house."
"Perhaps the house you lived in before was

"Perhapts the house you lived in before was damp,"

"No. I don't think it was glamp; it was not that," she said. "It was on Rubsjan Hill."

"Unhealthy perhaps in other ways?"

"Yes. Unhealthy—for us, "—and there ensued the shiver again. "About the work, ma'am; what is it you wish me to do?"

I sat and told her. I partook of some refreshment that they offered me—a monthful of unch and some tea. And I came away strangely interested in Mrs. Addis and her gentle children, and quitte determined that first visit should not be the last.

"What is the mystery connected with her illness?" I asked Mr. Evans when I next saw him. "There seems to be one."

"It everlaitly does seem to he mystery; one leave that nodly of Mr. Evans. "I dare say she will give you the history if you request it. The way had in due time I obtained that history; and transcribe it asit was told to me, neither adding to it nor taking from it.

In early times the means of transit across the continent were so very dangerous and comfortless that, like the man who had choice of two soads, travelers were sure to wish they had take en the contrary one. The lengthened horrors of Cape Horn, the Indian perils on the plains, and the ferruli fever on the Ishmus, gave ample thenes for sympathy, curiosity and endless surmise. Mrs. Addis had come by the 1sh mus, and her voyage was marked by an all-absorbing sorrow, that swallowed up every smaller consideration of discomfort and annoyance—the death of her husband.

Mr. Addis had been a teacher all his life. Breaking down in health and spirits, as those who have much to do with the young sometimes do, he had undertaken the journey- to California to recruit his strength, and also in the hope that he might find there some more profitable and less nicratally laborious occupation. He died host as they came in view of Acapuleo and hy buried there, far from home and kindre, begoing the challenge of her healthy an infant, rather than undertake the vyage home again. Her father had been a poor clergyman she had no friends in

CHICAGO, DECEMBER 2, 1871.

agarden in front full of rank; overgree a germanism supplication. The control of the control of

"She comes indoors as well mamma."
"Comes indoors as well what does she say?"
"She never speaks at all," was Nancy's answer. "Mamma, she just comes and goes like the shadows in the gardlen."
This was very strange. That it was some person from the Spanish settlement at the Laguna, who came up to indulge her curiosity. Mrs. Addis felt sure of. The next lessure hour she had walked out that way, taking Nancy, and bidding her point out the lady if she saw her. Mrs. Addis did not altogether like the idea of a stranger's entering her home at will without asking leave.
It was a bright, sunshiny afternoon, and all the Spanish population seemed to-be guistide their cluster of huts enjoying it. The women were sewing; the children playing. Mrs. Addis walked along, exchanging pleasant looks, and nods with these people, as is the custom in an unsophisticated place like San Francisco, and they nodded and smiled back again.
"Do you see the lady, Nancy?" she asked in a low tone.
"No, mamma, I can't see her anywhere."

and they nodded and smiled mack against "Do you see the lady, Nancy?" she asked in a low tone.

"No, mamma, I can't see her anywhere. All at once, askt wery, Mrs. Addis become aware of a certain curiosity in the manner and looks of these people as they regarded her, far beyond the natural curiosity excited by strangers. It was, as she afterward expressed it, an awe-struck curiosity; they gazed at her us though she were a rare, wild animal.

"May nailo cone," she distinctly heard, and the speaker had her eyes directed to her home on Russian Hill. Mrs. Addis had caught up enough of Californian Spanish to know that it meant. "Very bad house."

A small, bright-eyet "senom," with two children at her side, leaned against her little gate, looking both curious and excited. Mrs. Addis stopped to ask, in a mixture of tengues that might have made any one lague to hear her, why they all, stored at her sty, and what was amiss with her or her house."

The senora took a little time to gather in the

his side.

"There's mamma?" they cried. "Mamma's come back."

In that moment the stronge and painful doubts were lost sight of by Mrs. Addlas she haughed and nodded in her turn, and quickened her weary step her heart stood still, as though it were turned to stone. Passing lightly out at the door behind the group pleady there, came the figure of the Spanish girl, and stood among them so close that their garments seemed to touched; but no one noticed her or appeared to nurk her presence. She leaned forward anslously, and shaded her face with her hand as she watched, looking carnessly down toward and beyond the hill. For an instant Mrs. Addisseemed to loose sight and sense; and when she looked gain the figure had gone.

"Was any one with you here a minute ago?" she asked of Mr. Brown.

"There's no one here but me, Mrs. Addisme and the children. How'll you look! Your long walk has faligued you."

She said no more. It was on the tip of her longue to tell him all, but she did not, reliance in the those on Russian Hill, only herself knew.

The rainy season commenced early; there was a great deal of it—quite a flood—so that

house on Russian HIII, only herself knew.

The rainy segond commenced early; there was a great deal of R-quite a flood—so that the children played indoors. Mrs. Addis never heard them talk of the lady now, and felt convinced she was not appearing; o them. Only twice had Mrs. Addis beheld her; yet she seemed to remember her face as clearly, every factors of it in as though she had known her for

control of the common terms of the common and the Addition of the Addition of the Common of the Addition of the Common of the Co

being the inducement, and he knew nothing of the story.

After the discovery, Mrs. Addis was removed, and lay long ill at the house of a kind Spanish-woman, who received her. Strange to say, her children also became ill; as if (people sold) the curse of the house were working fisted out. A better home was provided for her—theone in which she has been introduced to the reader— and she removed to it. She was only then recovering from the long illness and was very weak.

Mr. Evans substantiated this story in every particular that he could, as did others. The suspected man had gone with his wife to Aus-tralia; and no one had held the Spanish-girl in-sufficient interest to follow him there and charge him with his erime. He lives in in-munity from it, so far as it is known, to this day.

munity from it, so far as it is known, to tus-day.

I make no remarks upon the story myself. I give it as it was given to me. That it was strangely sifugular, none can deay.

And if the reader should be carrious on the subject of Mrs. Addis berself. I may mention that she prospered well, and regulated her own position in life. But she never alluded to the house on Russian Hill with the least abatement of horror. Nothing in the world will ever shake her belief in the ghost that haunted it.

In Tyrone, Pa., the folks keep a minister Is Tyrone, Pa., the folks keep a minister who preaches semi-accasionally, who edits a newspaper, who sells patent medicines, who cures corns and, dyspepsia, who abuses lectures, and whose personal appearance contrasts strongly with the natural beauty of the place.

My hair was falling off, I used two bottles of NATURE's HAIR RESTORATIVE and It checked it at once. It is clean, safe, and efficient. If your druggist has not got it, send direct to this office. See advertisement.

THE World is full of judgment days and into

THE world is full of judgment days, and into every engagement that a man enters, into every action that he attempts, he is gauged and

MRS. JENNIE FERRIS.

To a forbearing and generous public the writer

To a forbearing and generous public the writer appeals for justice.

I came here at the solicitations of some of the citizens who desired to investigate the phenomena given through my mediumship, having no one with me except my brother-in-law, Wm. F. Willard, who was acting in the capacity of my agent.

Boon after my arrival, a strong prejudice sprang up against me, growing out of my mediumship, which became the fruitful source of a malicious and unjust attack upon my private character, which was mperinduced by a wild, fanatical woman, who claimed to be the wife of the aforesaid Willard, who found sympathy and encouragement in the prosecution of her metarious operations by a certain clique, who seemed willing to crush a defenseless woman, if thereby they could make their warfare against ghiritualism a success, of which, judging from the empirical used against me, one would suppose me the embodiment.

Thus secouraged, this woman, whose name is Samantha A. Overacker, to which were added some half done of "the woman in black," traveled the streets by day and night, disgusting your citizes.

the eignomen of "the woman in black," traveled streets by day and night, disgusting your citle, by the obscene language need, which was a grace to her sex to utter, and which, to their me, the publishers of the Gastie accumulated if fell from her depraved lips, and meted out to ir subscribers with a gusto partaking largely of ridiculous, for which indiscretion the editors ervedly merit, and should in justice receive, the loration of an outraged public.

their subscripers with a gusto partaking largely of the ridiculous, for which indiscretion the editors deservedly merit, and should in justice receive, the indignation of an outraged public.

The publicity thus given through the press to these false and disgusting charges, gave rise to a prejudicial feeling, hearing, for the time, strongly against me, by taking advantage of which she was enabled to reach the grand jury room, and, there and then, by false representation, succeeded in the finding of a bill of indictment on the charge of fornication, on which charge, but for the interposition of my friends, who kindly became responsible for my appearance at court, I should to-day, most likely, be incarecated within your prison walls.

A few days previous to the time fixed by the court, to try my case, she, "the woman in black," by false swearing, and through the duplicity of one of your justices, obtained a search-warrant, by authority of which my wardrobe, trunks and room, together with the house in which I was boarding, were searched, under the pretence of looking after goods belonging to said Willard, who had previously gone from the city.

Having now exhausted her powers awainst me, and knowing that she could not substantiate the charges on which the indictment was obtaffied, she wisely left the city,—thus closing a case which, for malicious prosecution, can searcely find a parallel, in the bringing about of which the "woman in black" was doubtless the willing tool in the hands of a clique, of which James H. Hudson, a penulo Bjuittualist, who has a chronic mania for traducing the character of women generally, was their leader. Previous to leaving the city, Willard, made the following affidavit:

STATE OF INDIANA. | S. S.**

VIGO COUNTY. S.S.

VIOO COUNTY.

This day personally appeared before me William E. Risi day personally appeared before me William E. Robing duly corn, deposes find save as follows:

"That be, the said William P. Willard, was never marginated by the said William P. Willard, was never marging to the said William P. Willard and procedure seed to be bis wife, that at no time has side relation lated between him, the said William F. Willard and Samanthia A. William, the will will be said to the said the said to the said the said to the said the said to the said to the said the said to the said the sa

iends, and further says not.

WILLIAM F. WILLIAM F.

Subscribed and swurn to before me this 12th day of Aug.

A.D., 1871

WM. E. McLean, Notary Public.

The preceding affidavit brought the "womablack" forward with the following certificate:

black " forward with the following certificate: Thus is to certify that on the lad sy of September, in he year of our Lard 1888, in the city of Detroit, Wayne Loo, State of Michigan, I, being a minister of the gospel, and duty authorized, did marry and join together in the oby bonds of wedlock one William F. William and one smanthia A. Overacker, both being of mature age and gound mind.

HENRY WILLS.

JOHN BLACK, C. C. HATCH, Witnesses, MARY E. HATCH,

any E. Haren. I or want of the official evidence to substantiate authority of this, the celebrated marriage cer-atic cartico to be opened up a correspondence in the clerk of the above county, to which the k of the above county, to which the following the relay:

clerk of the above county, to which the following was the reply:

Detroort, Sept. 2, 1861.

There is no such record as the above marriage in my office, of have made dilligent search of all the marriage in my office, of have made dilligent search of all the marriage in my office, of have made in the behalf through. He was made in her behalf through the columns of her organ, the Gazette, in which I was repeatedly charged with having stolen her husband, I should not have condescended to notice. I will now pass to the next article claiming my attention, which is the one taken from the Denver Tribuse, charging, that thuring the summer of 1893, I was engaged with Willard in keeping a hotel in Central City, Colorado, under the assumed name of Franks. This squib-opened up a field from which the publishments of the Gazette gathered quite a number of, to gaged with Willard in keeping a hotel in Central City, Colorado, under the assumed name of Franks. This squib opened up a field from which the publishers of the Gazette gathered quite a number of, to them, rich and racy articles, the low, vulgar nature of which point clearly to the quality of food their depraved intellects require for sustenance.

In making up my defense against this libelouscharge, I respectfully call attention to the following note, the date of which proves an adiol. J. W. Hayne writes from St. Joseph, Mo., under date of June 20th, 1809, as follows:

"Some two weeks ago Mr. Jennie Ferrie vicited our contents of the many of the content of t

etfully, Judge Mongan.

woman in black:"

Perris was once a common prostitute in Chicago, en so low down in that low calling, as to be found in the streets of the city of Chicago."

which the editors add:

tors add: ore authority to substantiale what ression to make use of in our col-

unner taken from reliable papers in the county, and toofrom the rolles of Chicago. For the present we withhold
from the rolles of Chicago. For the present we withhold
flows for the lack of space."

In a letter (now in my possossion) to a citizen of
this city, from an old resident of Chicago, who is
highly respected, and known to be a man of truth,
is the following in reference to the above:

Chrano, Spir th, 1871.

I knew Mrs. Ferris while here in theseps, some due or
six years ago, and attended many of the reances.

I never beard anything sald against her moral character
while here. and due was here nearly ayar, it hink. It
spoken of with directions of the property of the conpresent of the control of the control of the conpresent of the control of the conchicago, standa unimposed, and I doubt mechil's be has
more real friends anywhere, except in the vicinity of home.

J. Linney.

more real friends anywhere, except in the vicinity of her home, than she has in Chicago.

J. Lines.

The following remarks appear editorially in the RELIGIO-PHILOSOPHICAL JOUNDAL, of August 25th, 1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

1871:

18

bearing the signature of a well-known and much respected greuthenan, who has been for many years, and still is, a resident of Toledo, Ohio:

Toleso, Ohio, August 19th, 1871.

Mrs. Jeanie Ferris formedy resided in this city for a number of years.

If month thankers was the state of the control of the contr

Given under our hands, at the city of New Orleans, La., this 12th day of September, 1871.

Of the firm of H. J. White & Co., No. 234 Fro.

phis, Tennessee, a mee & Co., No. 234 Front St., Mem-Again, in a note to a citizen of this place, Mr. Holmes writes from Memphis, under date of Aug-ut 25th, 1871.

— In relation to Mrs. Jennie Factoria.

to 1 20th, 1871:

In relation to Mrs. Jennie Ferris, we only know her as a good physical medium and a good woman. We have have known her some four year, but have never seen anything out of character in her.

Youre,

seen anything out of character in her.
Your.
JANE: HOLNES.
I left Evansville, Indiana, the latter part of last
June, coming directly to this place. The friends at
Evansville, learing of the attack upon my private
character, kindly furnished the following:

cuaracter, kindiy turnished the following:

To the friends and public generally: Be it known that
during the six works Men, Jennie Ferris was in title city,
he gave a senier almost every evening, each of which
was well attended by friends and skeptics. The namifertations were narrowly watched, and her deportment closeity scentilized. Be it said to her credit, that no fraud was
detected in the former, and the latter was conducted with
proper propriety. The statements we make from a sense
of Justice to the relecting the reports made public
private character, to be interly false and without foundation in fact.

private character, to be utterly false and without founda-tion in fact.

Given under our hands, at the city of Evansville, tais-21st day of October, 1871.

Given under our hands, at the city of Evansville, the stay of October, 18(1).

ALEN C. HALDON, M.D.

R. S. TENNY.
HENRY RETY.
T.D. M. GRAMAN.
J. L. RALFON.

Mr. Lauston and wife, who reside on Eighth Ave.
(No. 69). New York City, in making a tour through the West, chanced to visit this place. Finding that I was preparing to defend myself against the charges brought against me, kindly offered the following:
This is to certify that we became accondated with Mrs.

This is to certify that we have acquainted with Mrs. Jeanile Ferris, in the year 1985, at Brooklyn. New York, where she was sholding public seances. She remained in the city some six months, during which time we attended a number of her entertainments, and he came very intimate. Her deportment was ladylike, and her character, or far as wit know, was shower prapasalt.

Out would your hand, at the city of the hard of the har

ser opportunent was balylike, and her character, of pra we know, was shower beprach.
Given under our hands, at the city of Terre Haute, this think doy of Cotober, 1811.

S. R. Lawrenx.

Amidst the excitement, 1 changed my boarding house, for reasons beet known to myself, which was noticed in the Genetic as follows:

We understand that Mr. Millard Franks and Mrs. Ferries Franks have received a notice from the, managers of the methods of the contraction of the methods of the method of the contraction of the

ls very commendable, and would have been jeffen, more so had it been of ar carifer date.

The preceding scandalous and libelous article is in Keeping with the numerous others published against me by the editors of this paper, for no other cause known to 'me aside from prejudices against my mediumship, coupled with a willingness to write down my character without caring to know the facts.

Had they felt disposed to do me justice they could casily have learned the truth, as the following facts will show:

This is to certify that during the time we had Mrs. Ferries as a boarder, her deportment was fedylike, and the strenges of published in the Revelage Gossies, that they notice to leave the house is false. We are not fipiritual-

lets, but believe it due Mrs. Ferris that the above state ment should be made. Given under my hand, in the city of Terre Haute, Oct JOHN, 1871.

JOHN M. HYSSELL.

Given under my hand, in the city of Terre Haute, Oct.
160c, 1871.

With the following cridence disproying the slanders against me, I close my defense. Much more might be said in vindication of my character, were it decemed necessary:

This is no sertite in Mrs. Ferris, on leaving the Hubbell Houses, secured accommodation at my house, which gave rise to Frayment calls from the "woman in black," whose namereful attacks upon Mrs. Ferris were invariably met on the part with Chelsian (that have depertured throughout has been that of a lady. I may further add that we are not fightfulled, and fred that it is but justice to make the above statements.

CHARLES BELL.

mendable, and would further add that her deportment throughout has been that of a lady. I may brither add to make the above statements.

CRAWES BELL.

I cannot close without returning my sincere and heartfelt thanks to the friends, here and elsewhere, who have so nobly assisted me in my feeble efforts to suntain my-cif against the unmerelful, unjust, and uncalled-for attacks against my private character, more particularly by the publishers of the Gasztic. Each and every article published in said paper, or through any other channel, bearing against my character. I now denounce as utterly folia, and hereby challenge investigation.

The Spiritualists of this place particularly, who have, as a body-stood by me, in this great hour of trial, giving me sympathy and encouragement, I shall ever revere with the highest reard and the deepest feelings of gralitude the motives that have prompted them.

In conclusion, I will say, my mission is a peculiar one. By the influence of my mediumship, my pathway through life has been rendered uncertain, varied, and checkered. At one time receiving the sympathy and encouragement bestowed on those occupying the highest social positions in society, by whom I am peticle and fastered, and made the ciplent of the skeptle and prejudiced, who, while pointing the funer of derision, denounce me as a lumbug and trickster, which denunciations are invariably followed by the lowest and most viclous petitions to more the second on those with which I have had to contend at this place. In a few days I go from your city, to drift wherever fate dispose, having no place to call my home. Soliciting the benediction of the friends I have made, with the resolve on my part that it shall be, as it has ever been, my highest purpose to live a life of purity and honor,—a life above suspicion,—and hoping that e'e long it may be my good fortune and pleasure to meet you again, I now bid you a regretful yet hopeful farewell.

JENNIE FERRIS.

retful yet hopeful farewell.

JENNIE FERRIS.

Terre Haute, Ind., Oct. 25th, 1871.

TERRE HAUTE, Oct. 57th, 1671.

We, the understreed, appointed by the First Spiritual Society of Terre Hante, to investigate the slanderous charges made public through the press and other channels, against the character of Jermie Ferrie, state, that, many evidence to sushin the same, that we have examined the documentary evidence in her defense, and believe the parties furnishing the same worthy the fullest confidence to a sushing the same worthy the fullest confidence and would further add, that the charges and slang uttered against her by the Gusette and its co-agitors since her residence in this city, were false, malelious, and unmandy.

LE. DENEMIE,

LE. DENEMIE,

LE. DENEMIE,

LE. DENEMIE,

LE. DENEMIE,

We, the understanded being personally acqualited with Jennie Févris, and taving read the foregoing statements and open theore the sume of the foregoing statements and open theore the sume of the foregoing statements and open the foregoing as a matter of justice to Mrs. Ferris, one of the most remarkable mediums of the age.

It is a matter of fact that every medium, we do not know of a single exception, is reviled by the unbelievers in the truth of spirit communion, as vile impostors, and most generally are accused of gross licentiousness. And we are sorry to be compelled to witness the fact that not unfrequently those who claim to be public teachers of the Spiritual Philosophy, join in the shanderous clamor, apparently on the same principle that a thief is oftime the loudest in crying thief.

It is but a few weeks since one of this class published over his own signature in the Proceal Age, in substance that he would volunteer his services as a witness to prove the very charges true that Mrs. Ferris so successfully refutes. Another had an article published in The Shaker under the head of "Shakerism and Spiritualism in their Moral Aspects," which we copied and reviewed. We also called upon the editor of The Shaker to publish the review. He wrote us immediately saying, that the author of the article entitled "Shakerism and "Spiritualism in their Moral Aspects," has gone to England, and it was not "Elder Evans,"

We then held a quite lengthy correspondence with the editor of The Shaker, entitled "Shakerism and Spiritualism and Spiritualism, and the subsect, but the review published by us has not yet appeared in The Shaker, entitled "Shakerism and Spiritualism, for the same article from The Shaker, entitled "Shakerism and Spiritualism, for the same article from The Shaker, entitled "Shakerism and Spiritualism, for the same article from the same article published in The Shaker to "Elder Evans," a Shaker bishop, which was not claimed by The Shaker, where it first appeared, but on the contrary the editor of that paper

Toices from the Leople.

BPRINGWELD, ILL.—N. M. Hatton writes—I have just received your call for sid. I have been easy from home, or would have pott scooner. I truly sympathize with the people of Chicago; but there stillexists timber of the same grain that Chicago was built of hefore, and she will yet rise-out of her ownsahes. May Brother Jones and his valuable paper take the lead. For such a rise I send in my infite—three dollars:

my infic—three dollars."

CLEYBLAND, OHIO—L. Graves writes.—You will please find inclosed five dollars. I admire your resting of independence in not wishing to receive anything as a donation. You will please accept of this; but if you are sensitive about it, you may send the Jorinkal. For one year to the address of Mrs. L. Chatfield, Sharon Centre, Ohio.

Chatfield, Sharon Centre, Ohlo.

SHELTSBURG, IOWA.—S. Rathbun writes.—
This evening brings the first number of the dear
JOURNAL since the fire. We were not looking for
its resurrection so soon, although we knew it would
arise from the ashex: for it is jith e nature of spirit
and spiritual things to do so. You will find five
dollars inclosed.

PENNVILLE, IND.—M. A. White writes.—You will please find ten dollars inclosed. Credit as directed.

BLOMINGTON, ILL.—David Allen writes.—I have no excurse to offer but lack of funds to meet have no excurse to offer but lack of funds to meet off to keek up that loved treasure, the JOENSAL. Id onto see how food get along without it. Have been trying for subscribers, and have promises, but the necessar funds are lacking. You will find inclosed an order for five dollars and fifty cents. You light we receil for five dollars from the 6th of September, 1871. I paid up to that date. The first of the first open for the first of the first open for the first open for

lose by fire, and all will go well in a short time.

DAYSVILE, ILL.—A. Nexton writes.—I have often thought of you and the dear old Jorkani, and wondered whether its patrons would be able to respond with sufficient material ald to reassectate it, and bring it up to its former size and usefulness. We are clad to learn that Spiritualists everywhere are doing all they can to help revive it, and that it is soon to greet us as before the fire. We sympathize with you in the painful ordeal through which him with the property of the property of

Find inclosed one dollar and fifty cents.
RIVER FALLS. MASS.—II, P. Kingsley writes.
Having heard of your misfortune, vaused by the
late conflictation which swept over the city of
Chicago; I for one can truly say that I sympathize
with you, and miss the paper with list well-filled
columns. God bloss and prosper the efforts that
you are making to re-establish it once more, and
may Brother Francis resume his Search after the
orthooks God until he finds him, or holes him, and
may the shadow of 8. S. Jones never grow shorter,
or his purse ever grow lighter by this misfortune
that has overtaken him. Six dollars inclosed, and
credit as directed.

that has overtaken him. Six dollars inclosed, and credit as directed.

NEW LISBON, WIS.—N. Southworth writes.—We sympathize with you in your great affliction; but there are many kinds of suffering that all manifular and subject to, and while we feel for you we must take care of our loved ones at home, that have long been sufferers. My wife's littness must be my excuse for not remitting sooner. Will try find inclosed order for three dollars. We are lost without the Journal. Hope to see it soon.

Thank, you, brother. Your letter has the ring of the pure metal. We hope to be ever mindful of the misfortunes of others. There is a compensation in all afflictions—it makes us think of the suffering and trials of others.—En. Journals.

DES MOINES, IOWA.—I, P. Davis writes.—You are brave and strong for the right, and must sue-eccif. God and the singeria are on your side. "Shail be in a condition before long to all you more.

OREGON, WIS.—M. J. Shampnow writes.—The

OREGON, WIS.—M. J. Shampuor writes.—The time of my subscription expired in June. I herein inclose three dollars to pay up arrearages, and also to continue your paper, for it seems that we can not conveniently do without it.

not conveniently do without it.

COUNCIL BLUFFS, IOWA,—Dr. J. Holiand writes.—Hoping soon to see the Baguiful Joursan. it its new dress, I wait with patience, never doubling but that the angels will speed it progress, and guide. It on its way to the many thousands of anxious, and loving souls who have mourned its absence from their hearts and homes. Knowing that all things are working for good, we are sure of an overflow of good things in the paper when it makes its appearance. I shall ever hail it with delight for Moyour light never grow dim while on this side of the Beaufulful River, is the prayer of your friend and brother.

of the Benthius layer, is the prayer of your friend and brother.

LONG LAKE, MINN.—N. J. Stubs writes.—I take this opportunity of sending you three dollars, the amount due you on the ever-welcome angels of light made manifest in the fair jugges of the Jours-Nat. Most bruly do Freret the sad entastrophedity of the properties of the study of t

inclosed tinye dollars, which credit as directed. CAPPENTER, PA.—Mrs. A. McNett writes—Inclosed please and 83.00 for a renewal of my subscription for your valuable paper. You have not heartfelt sympathy in this your hour of need, The Davenport loops were at Williamsport the third and fourth of this month. They have created a create extinent there. If some good test medium would visit the place they would be greeted with crowded houses.

would visit the place they would be greeted with rowded houses.

EVANSVILLE, IND.—J. S. Hopkins writer.—Please find helosed \$10. New York Exchange, which you will please accept as my part of the loss in the late fire. I wish you every success in the factor.

Romarks: Thank you, brother. The widows and orphans, who will through your bounty get the RE-LOIO-PHILOSOPHICAL JOURNAL, will bless you;—angels will bless you.—Angels will bless you.—BUREKA, CAL.—W. J. Sweasy writes.—To-day linelose \$3.00 for a copy of the RELIGIO-PHILOSOPHICAL JOURNAL. Please send it to W. Fleids, Euroka, Cal. On Sunday last, Mrs. Bell Chamberlain spoke in this place. The effect was to nearly empty the churches, although the Episcopalians had a row with the discovered the property of which had over fifty hearrees, while Mrs. Chamberlain had in the morning two hundred, and in the evening free hundred. So far I have heard but one opinion and that favorable.

SYCAMORE, ILL.—II. A. Jones writes.—In-

opinion and that favorable.

SYCAMORE, ILL.—II. A. Jones writes.—Inclosed find \$3.00. Credit as directed. The RELIGIO-BILLOSPHICAL JOUNNAL has been duly received, and looks as though the smell of fire had not passed over it. Your energetic action in the premises tells its own story. The friends here promise to increase your subscription list.

your subscription list.

UNIONVILLE, PA.—J. M. Smith writes.—I was a subscriber to the JOURNAL before the fire, but as you have saved your subscription list. Flease find one dollar inclosed, to extend my subscription, for I intend to be a subscriber as long as the glorious old JOURNAL is published, or as long as I am a readent upon this sphere.

I am a resident upon this sphere.

HUNTSVILLE, INDIANA.—J. W. Miller, M.D., writck.—Please find Inclosed 85,00—three dollars for arrears and two dollars to start ariow. Willed, which was a soon as convenient. I would rather be deprived of most anything else than the Journal, and hope the brethen will respond liberally, and give you the encouragement you so much need. There are quite a number of Spiritualisis in this locality, and my influence shall be used to have them said the good cause all they

RICHVIEW, ILL.—J. D. Kinyon writes.—I send you this morning nine dollars to renew my subscription, dated from time of fire, with two new ones for one year each.

C

ones for one year cach.

LATROBE, CAL—M. A. Hunter writes.—Inclosed I send you shittle of the needful. 'It is all the pager money Lan get hold of to-day. Will the pager money Lan get hold of to-day. Will know. I wast the focussal, from its recommencement. I feel an eamest solicitude in its success; firstly, because I regard it as carrying a bolder front than any other spiritual or reform pager that I have seen, and that is what we need. There is too much time-serving with spiritual papers as well too much time-serving with spiritual papers as well too protect, with reformers in general. I know of no cause but truth—speak the truth, and let the cause take care of lised! In supporting a cause,

SEXTONVILLE, W18.—J. Hoover write.—It is a little wonderful that God falled to send a big rain so as to save the orthodox churches from the flames; and also surprising that some medium did not foresee the great calamity and warn the people.

BLACK RIVER FALLS, WI8.—D. F. Mason writes.—As I am in arrears for your paper one year from last June, and wishing to have it contine it visits, I here inclose post office order for six d-diar which will pay for the balance of the year, ending June 1872.

ORA LABOR, MICH.—C. J. Gillingham writes You will find money inclosed to pay in advance for your paper, which I expect soon to see again. Go on, Brother Jones. Those who will forsake, you in trial, you can get along without when you prosper Spirttualists never die, and fire has no power over them.

WOODMAN, WIS.—A. R. Thomas write.—Inclosed you will find five dollars, which you will please credit. I want the Journal, just as long as I wan pay for it, and will do all I can to obtain new subscribers.

Jacob Core 1, and will do all I can to obtain not all the states of the state of th

NEWARK, OHIO.—J. R. Scott writes.—! take my pen to drop you a line of sympathy in this-sed hour of your great misfortune. Inclosed find four dollars and lift yearth, one dollar and fifty cents for the dups of J. H. Harter, and three dollars for my renewal.

my renewal.

BUFFALO, N. Y.—M. F. Shaler writes—Inclosed please find post office order for ten dollars.

There you can upply on another year's subscription
for your paper on my account, the halance, send
papers to the poor, or apply as you please. I would
have sent it before but for the best of reasons.

Thank you, brother. Seven dollars of it is placed to the credit of the Widow's and Orphan's Fund.— ED. JOURNAL.

to the credit of the Widow's and Orphan's Fund.—
En. JOUNNAL.

WAUKESHA, WIS.—Sebina Barney writes.—We reloice to learn that you are alive and kicking; and not burned up, neither are the principles you attyout the control of the credit of t

WINDSOR, C.A.—Henry S. Runyon writes.—
Please find helosed twenty dollars, three dollars to renew my subscription to the Jockstal—the remainder you can use as you see proper, to start the paper again. I am not a Spiritualist, but I like your paper for its fearless adveace y of what you believe to be truth, and my only regret is that I can not send you a thousand. If fortune should favor me you may hear from me again.

REMARES.—Thank you, brother. Three dollars we use to renew your subscription, and the renature we credit to the Widow's and Orphan's Fund.

ORCHARD, IOWA.—A. 'Andrews writes.—Inclosed please find two dollars, which pays for your most valuable paper up to January, 1822. I will do what I can to procure new subscribers. I would not like to do without the Journals. Will each articles are to be found in it as the "Search after God."

God. T

GALVESTON, TEXAS.—E: Stone writes.—We have just arrived in Galveston, and found our papers have been sent regularly to us, and hasker repeated by the sent repeated by th

the neathful homes of our loved ones.

RICHLAND CENTRE, WIS.—Gen. Ski hards
writes.—I have been much interested in the "Search"
after God." and I guess that Brother Francis and
guides will have to do some tall traveling before
they find God. The main ideas of the "Search" I
have had from spirits, namely planet building, precristence; also successive singers of existence, of
process of construction a planet builter. It is yet
in a state of vapor, consequently invisible at present.

ent.

ASAPTELD, MASS.—Mrs. Mary Steams writes.

Most gladly would I assist you by sending one
year's subscription to your valuable paper, but I
have not enough to do that and renew my subscription for the Banner. Please necept a widow's mite

two dollars—and best wishes for your success in
e-stablishing the Journat, that humanity may
be benefitted thereby. When you get started again,
I ahould be happy to see a copy of your paper, if
a should be happy to see a copy of your paper, if
a should be lappy to see a copy of your paper, if
and an opportunity of perusing it.

MASILLON, OHIO, —A. Knobloch writes.—In closed you will find post office money order, for which send the RELIGIO-PHILOSOPHICAL JOURNAL Names inclosed.

MAL.—ED, JOHRMAL.

CINCINNATI, OHIO.—Mrs. Stone writes—My sympathy for the losses and sufferings of the Chicagonas, and you among the number. I can not express. Fixes find inclosed three dollars for a new subscription to your ani-sipated paper. I was corry that you could not re-establish in our city.

Arts and Sciences.

Y. A. CARR, M. D. SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Ad-dress Lock Box 533, Mobile, Aln.

CREMICE SELECTION, AMERICAN SELECTION and its Compounds; Diamond, Graphite, and Charcool; Carbonide Acid Gas; Carbareted Hydrogen, and Obejant or Illuminating Gas; Synthatenae Combustion. Gas Well at Terre Haute, Ind. Cyanogen a Remorkable Compound of Virlon and Nitrogen. Premiosa Derived for Inter-dector Official Action. The Source of Carbon. "Pationale" of Germinal Development. The Question Concerning Polassium, General Remorks on the Correlational Nature of Nitrogen, Hydrogen, Orggen, and Carbon, their Respective Bolance, and Conditions, and Empires of Action.

Empires of Action.

Carbon derived its name from carbo, or cal. It appears in three allotropic forms—the diamond, graphite, (substance composing pendi points) and charcoal, of which the diamond is the purest, and is the most valuable of earth's jewels, being by far the bardest substance known, and the most refractive and dispersive power, by which it in its former character cuts all other sub-stances, and in the latter flashes the most varied and vivid coions of light. Graphite is of great use in many of the manufactured articles of every-day use, but the more valuable and important of all, is the coal which will presently claim our consideration.

Charcoal is a black, brittle, inodorous, taste-less solid, a good conductor of electricity, but poor conductor of heat—insoluble in all

Charcoal is a black, brittle, inodorous, tasteless solid, a good conductor of electricity, but poor conductor of heat—insoluble in "all liquids—resisting all predisposing causes to change, and a 'general thing changing least of all except in its tendency to absorb the humidity of the atmosphere. Presh-burned charcoal will absorb from ten to twenty per cent of watery vapor in a week—that from the finest pore wood absorbing the most, and that from the most spongy wood absorbing the least; upon this depends the disinfectant quality of charcoal. Bodies packed in charcoal entit no deer, but they continue to decay. It is often used as a poultice for corroding away sloughing gangrenous flesh, cleansing old wounds and malignant sores. The carbonaceous gases of our soils thus serve as magazines of stored gases, serving fertilization in a general tendency to give them up in exchange.

Carbonic acid gas, formerly called six, is colorless with a slightly sour taste, is about one-half heavier than air, and constitutes near forty-four per cent. of the ordinary lifinestone rock, and marble, and is generally procured by the action of an acid on powdered marble or chalk. It being heavier than the atmosphere, will pour from vessel to vessel, and, though imperceptible to the eye, will extinguish fire as quick as water,—It is sufficeating and poisonous chall. When the suffice of the compounds of carbon and nydrogen, are mostly confined to organic chemistry, will it is proper to refer to a few of the gases resulting from their combination. The "marsh" gas, as it is called, is a result of vegetable decomposition, and may be procured by filling, inverting, and lifting a tub and stirring the decomposed leaves of a shallow, marshy pond, when the gas will risk and take the place of the escaping water in the tub. This is carbonetted hydrogen, the 'chements' of which have so slight an affaitly for each other, as to take the at ordinary temperatures and burn spentaneously. This gas is amont. This is the 'Jack with the lamiern' of superstit

of, four proportions of carbon, and four proportions of hydrogen, and is used for illuminating purposes. It is found in great abundance in volcanic emissions, in subterrantan springs, grottoes, and caves.

Our Terre Haute, Ind., friends have recently bored a well some eighteen hundred feet deep, immediately on the banks of the Wabash river, that sends forth with great force an immage former of saline sulpho-carburetted hydrogological water, and a volume of gas, if sufficiently economized, to run two factories—one hy water and the other by steam—produced by the heat of the gas. This gas burns with an unusually hard, white carbonized fame. Though immense in amount, and wonderful in character, and thus given out by natural laws ready for use, the surging stream is allowed to dash into the Wubash, and thie gas to dissipate in the air unntilized.

So accustomed have the Terre Hauters become to the sulphur and flames of the subterranean from the interior, that "Hell Fire," "Brimstone," and Company, don't scare them worth a cent. An occasional puif of wind from that source about sundown, however, makes things "smell to high heaven." Perhaps this is one reason why "smellingers" Orthodoxy in that locality ranks so high on spontaneous scents. (The "Pences" are all right.)

Carbon combining with nitrogen forms

Orthodoxy in that locality ranks so high on spontaneous scents. (The "Pences" are all right.

Carbon combining with nitrogen forms cyanogen, produced from the organic decomposition of old hides, horas, and hoofs, and is remarkable as being the first compound that was found to combine direct with the metals as an electro-positive radical. It unites with potassium, forming ferro-cynite of potassium. Cyanogen is a transparent, colorless poison, and is a constituent of the plagment of Prussian blue. The hydro-cynic acid is the most poisonous of all substances. Singular to say, this wonderful poison is obtained from the kernels, leaves and 'fruit of the laurel, almond, peach, etc. To bring, the general range of the premises up as into a bird's-eye view, we have assumed on the faith, as we think, of legitimate inferences: 1st. That nitrogen is a compound found by the primal reflex of the sun and earth, and represents them in its mutual link of relationship. 2nd. That nitrogen accessarily gave off a reciprocal reflex to both of its parent sources, forming hydrogen with the reflex of the sun and oxygen with the reflex. Of the sun and oxygen with the reflex of the sun, and oxygen with the reflex of the sun and oxygen with the reflex of the control oxygen

reduced.

Let us turn to a rationals of vegetable cion of our own suggesting, which will ritself, and serve as an illustration stars and character of the inter-electro al action referred to

Advancing, by parity, as far back into the Advancing, by parity, as far back into the womb of time, as inference may go, we find a soil produced by inferior thermo-electrinetion. This soil thus capacitated for the reception of thought germs, which we are bound to assume, since we know we have them, and yet know not from whence they came. These thought germs, then, of ferns and set weeds, were deposited in this soil, of the soil of possible, the soil of possible in the soil; the warnth and molsture come, and though the warnth and molsture come, and though the warnth and molsture come, and though the germ; electricity is released, which forms a circuit including the portions of the decomposes of gern and the earth in its circuit, and this current having within itself the power of suspending all opposing affinities with which it came in contact, decompose so much of the surrounding soil as is necessary to meet the demands of the germinal food needed, and takes up from the soil, and transport upon its suspensory tide, the food needed; thus advancing until the germ peers above the surface of the earth, when a new process begins, which, in reciprocity with the primary movements going on, ultimates in the elaboration of carbon as follows: The current on coming in contact with the electro-magnetic impress of the anti-hay the soil of the soil of the soil of the soil of the soils, giving back to all our modern forms, at his film on the surface of the leaves, which, by endosmos action incorporates itself as an inter electro earth relex of the san functions of the carth, what is now through the crumbiling nocks, and elying the soil of the soils, giving back to all our modern forms, the position, origin, correlational compounds, and general functions of nitrogen and its right and left supporters, hydrogen and oxygen, we cannot conceive how they could possibly fulfill the position of the every approach in the position, for the comparative positions, our position from the series of the

equiponderance is maintained by the following facts:

The animal kingdom consumes oxygen gas and gives off carbonic acid gas, while the vegetable kingdom consumes, carbonic acid and gives off oxygen gas, but, for which continued mutual reciprocity of condition, instituted in the formation of nitrogen, hydro-gen, oxygen, and water, we should have met with a fact fatal to the inferences in our premises.

with a fact fatal to the inferences in our premises, which we consider in connection with these simplishy innovative views, the additional fact that nitrogen, hydrogen, oxygen, and carbon constitute alimost nine-tentils of these measures of electrical force, either in their own form, or the forms of their grand balance relations in both the vegetable and the animal economy, we still feel more and more reliance in the truth of our conclusions, and are but the more ready to give these, the leading, and regard all other measures of electrical conditions, so circumseribed, as to but constitute subordinate relations to the greater operative powers named.

Dark Circles.

Dark Circles.

The Sugana Reducts will hold a public sense in the Spirit Room at Joseph Smith's one mile from Cardington, on next Saturday evening; also on Sunday, and perhaps on Sunday evening. Admittance fee 25 cents.

THE SHERMAN MEDIUMS.

The object of the spirits controlling these mediums is to give appreciative evidence of an after life—immortality of the soul, and the ca-pacity of the spirit, under favorable conditions, to communicate through, and to earth's inhabitants. The evidences they are able to give deitants. The evidences trey are able to give de-pend upon the conditions we make for them. If the demonstrative evidences of the spirits are not always satisfactory, the failures may be traced to various causes, the theory of which the true investigator will try to understand, so as to remove, as much as possible, impediments be traced to various causes, the theory of which the true investigator will try to understand, so as to remove, as much as possible, impediments to the spirita. Spirits, like ourselves, are finite beings. Like ourselves, they are subjects of law. They do not pretend to almighty power. They do not prepose to "reall the heavens and come down" among us. We must meet them half way with such instrumentalities as they can control. The degree of perfection in that centrol depends, first, upon the organization and the development of the mediums controlled; and secondly upon the real, not imaginary demands of those who form the circle to receive the spirits. There are certain conditions of montality and spirituality that cannot appreciate, or be benefited by the most powerful exhibitions of spirit presence and spirit power. Under such conditions they generally go away dissatisfied. We need to divest ourselves of conventional, traditional, and constitutional prejudices; and with the innocency of little children, combined with the sugacity of the philosopher place ourselves in a condition of receptivity to whatever the invisible controllers may be able, or willing to give. No one will be likely to know all, that is to be known, or all that may be desired, at one, two, or a dozen sittings. Is not perfected, even, in the full span of human existence. That which clouded field of thought and investigation of conventions are but the stepping stone to the treaster house of knowledge and the gardens of amaranthine beauties. We simply speak of these things as they are presented to our understanding, leaving each and every person to be governed by their inmost sense of right.

List of Lecturers.

HEREATERANC shall keep a standing register of such cakers as are furnished to us by the Parties exten-tro, with a playe on their part that they will keep us steel in regard to changes; and in addition to that, ex-sety indicate a willingness to aid in the eigenlation of a Journal, both by send and deed, Let us hear promptly from all who accept this proposi-u, and we will do our part faithfully.

J. Madison Allen, Ancora, N. J. C. Fannie Allyn, Stoneham, Mass. t Addie L. Ballon, exce of Relitato-Pr

trass Valley, Cal.; lton, Mazomia, Wis.; hton, Stowe, Vt.5 Mobile, Ala.; 130 Fourth Adman. S. S. Jones, 130 Fourth Ave., Chicago Dr. P. T. Johnson, Ypellanti, Mich. 9 D. P. Kayner, M. D., St. Charles, Ill.; Mrs. M. M. Klug, Hammouton, N. J. 8 L. Lewis, Valuardia, 12

tien W. Lask, Raton Benide, Mich.

O. S. Lont, Pine Island, Minne,
Mr. P. A. Logai, Genoven, W.

J. Mandheld, Bertillo, Ohlo, V.

J. Mandheld, Serillo, Ohlo, V.

J. Mandheld, S.

J. Mandheld, S.

J. Mandheld, S.

J. Mandheld, Kanade, Clyy, Mo.

Harriel E. Popk, Morrelbaum, Minn.

Harriel E. Popk, Morrelbaum, Minn.

Harriel E. Popk, Morrelbaum, Minn.

J. S. Route, Cardy, Ill.

J. William, J. Aller, J.

J. William, J. S.

J. S. Route, Cardy, Ill.

J. William, Yang, J.

J. William, Yang, J.

J. William, Yang, J.

J. William, Yang, J.

J. William, Yang, A.

J. William, Yang, A.

J. William, Yang, Nandheld, Ill.

J. William, J. Lambard, Ill.

J. William, J.

Helen Harlow's Vow. By Lois Walsbrooker.

All who have read Mrs. Walsbrooker's "ALIER VALE" will be sure to read this e-plendid story. It is dedicated "To Binner Everywhere, "inch to Brance and Ordens. Binner Everywhere, "inch to Brance and Ordens. Binner Expecting,"

The author saye: "In dedicating this book to worsan in general, and to the outcast in particular, I am prompted by a lave of justice, as well as by the desire to agoing woman to that welf-assertion, that self-justice which will insure justice from others."

A WORK OF SERIES 2002.

NEABLY 300 PAGE-, SEAUTIFULLY SOTTE: on. Price, \$1.50; postage 40 cents.

Alice Vale.

A STORY FOR THE TIMES.

By Lois Waisbrooker.

This is one of the very best books in our catalog This and HELEN HARLOW's Yow deserve a circular equal to GATES AJAH and HELSONI IS, which is sayle great deal.

reat deal.

Price, \$1.05; no-stage to cents.

Alicz Valiz and Hillian Harnow's Vow sent to one dilices for \$1.00.

inness for \$1.00.

*** For sale, wholesale and tetail, by the Religio-Phil-sophical Publishing House, 150 Fourth Ave., Chicago.

One Hundred and Porty-two Illustrations,

"THE FOUNTAIN:

With Jets of New Meanings."

Bend Jets! Rend Jets! Rend Jets!

esutiful Paper. Fine Prese-work, Superior Price, only \$1.0): po-taze 16 cents. Huntrated with One Hundred and Farty-tree En-*.* For sale, wholesale and retail, by the Religio-Phil osophical Publishing House, 150 Fourth Ave., Chicago.

CHRISTIANITY, .

Its origin, nature, and tendency, of astro-theology. By Rev. D. W.

, For sale, wholesale and retail, by the Religio-Philo-phical Publishing House, 130 Fourth Ave., Chicago.

THE

APOCRYPHAL NEW TESTAMENT.

Being all the Gospeis. Epistles, and other pieces now extant, attributed, in the first four centuries, to Jesus Christ, his Apostles, and not included in the New Testament by its compilers.

nent by its compilers.

Price, §1.25; postage 16 cents.

*• * For sale, wholesale and retail, by the Religio-Philo
ophical Publishing House, 150 Fourth Ave., Chicago.

Reform Pamphlets,

WARREN SMITH.

No. I.—The Bible and Science. 13 pages.

"II.—Examples and precepts of the Bible. 16 pages.

"III.—Exonicist or the Idea of a personii God. 2 p. p.

"IV.—Dekth and Beyond the Grave. 18 pages.

"V—That Terrible Question—the Social Evil. 12 pp.

Price, Single Copies, 10 cents. When ordered for Distribution, \$5.00 per hu ADDRESS, Box 2723, CINCINNATI, Onto

Philosophy of Creation,

Infolding the laws of the sadve Development of Na dag the Philosophy of Ma rid. By Thomas Pfine, lorace Wood, Medium, postage 4 cents. For sa

New Advertisements.

The Psalms of Life.

A COMPILATION OF

Hymns, Anthems, Chants, etc., Umbodying the Spiritual, Progressive, and Sculiment of the Present Age

BY JOHN 8. ADAMS.

This work has been prepared with special reference to the large and increasing demand for a volume expressing the sentiments and views of the advanced unidos of the present times, and meeting the requirements of every species of fledura. It is entirely free of Sectarianism, of all the theological dogmas of the past, and fully recognizes the presence and ministration of spirit in every condition of life on earth.

This book contains for hundred and twenty-two choice selections of poetry, with suitable imusic on each page from Haustel, Bulyan, Macuri, and other Distinguished. (Surgouse).

Congours, serveys, Nazart, and other Distinguished. It combines the advantage of "Hymn" and "Tane", each. It is prefered with a Classification of Subjects, and Complete Indexes of First Lines, Tunes, and Metres, and being of convenient size, is generally accepted as the Standard Novic Invit of Spiritvalium, Radiculium, and general Refune.

"I think there is in the back a greater proportion—I think I sught to say a greater amount—of beautiful and truly spiritual postry than in any other collection I have seen, whatever the size of the volume,"

Rec. John Pierpont,

— 201— Price, Paper Cucer, O. cents; postage 6 cents. Board Covers, G. cents; postage 12 cents. Cloth bound, 80 cts.; postage 12 cents. Cloth bound, 80 cts.; ** For sale by the Religio-Philosophical Publishing House, 105 Pourth Ave., Chicago.

The Lyceum Guide.

SONGS, HYMNS, AND CHANTS,

Marches and Calisthenics.

Together with

Programmes and Exercises,

PROGRESSIVE SUNDAY LYCEUMS.

THE NEW BOOK FOR SUNDAY LYCEUMS CON

tains all the excellent features of previous works, with such improvements as the practical experience of lyce-ums during the past six years have suggested. Its appendix contains a large number of letters from conductors of "lyceums and friends of the Institution, likestrating its beneficial indicates, and giving much val-uable information pertaining thereto.

e information pertaining there to.

Is book is complete in every particular, and is illused with THIRTY FINE ENGRAVINGS of BanEmblematic Standards for theme.

* For sale, whole-ale and retail, by the Religio-Phil sophical Publishing House, 150 Fourth Ave., Chicago. The Spiritual Harp,

The New Music Book,

For the Choir, Congregation, and Social Circle.

Over one-third of its poetry, and three-quarters of its music are original. Some of America's most gifted and pendar musicalisan have writine expressly for it.

The Semittal, Haards a work of over three hundred pages, comprising SONGS, DUETS, and QUALITETING, with PIANO, ORGAN, or MELODEON accompaniment.

18 copies 19,00
When sent by mail 21 cents additional required on each copy.
Abridged edition of the Scuurcas, Hans, containing us innoted and four pages, price \$1.00; postage 16 cents.
** For sale, a boloods and retail, by the Religio Falls
ophical Publishing Roses. Do Fourth Ave., Chicago.

PETERS

MUSICAL LIBRARY.

PIPTERS VOLUMES PILLED WITH CHOICE PLANS

Vocal Collections.

Silining Lights. A cho'ce collection of benuti-ful Sacce 18-ons.

Harth and Bone, Firede Echous, and Social Sounds. Three volumes of easy Songe by Web-ster, Persby, C. V. Columes 1, and 11. The 5wo volumes or rain all of Will S. Haye Songe. Proceedings. A collection of beautiful Bal-late by Walter, Tomans, Keller, etc.

Instrumental Collections.

tiry Flagers, Magic Circle, and Young Plan-Three volumes of very easy music for young

id. Three values of very easy must for yourse players. In players prope and Mexical Revrestions. Dance Meet Two collections of moderate difficulty. France Meeting of Meeting Proceedings of the Collection of beautiful pieces by Wyman, Mack. Breasker, etc. the Collection of beautiful pieces by Wyman, Mack. Breasker, etc. the Collection of the Meeting of the Collection of

and, Pacher, Kinkel, etc.

Price, \$2.50 per volume, elegantly bound in cloth, with gift iddes; \$2.00 in plaje cloth; \$1.75 in bourds.

Address.

J. L. PETERS,

SOO Brondway, N. Y.

We would also call attention to TRE OTHER AT HOME, a collection of over one hundred heautiful opera sougs.

Pice, \$5 in cloth and gift. Trade price, \$4.

PLANCHETTE:

The Despair of Science.

A very full account of

American Spiritualism, its Phenos the Various Theories Regarding it,

Survey of French Spiritualism.

Search where thou will, and let the reason go To raision truths will, and let the reason go To raision truths—rest to the abyss below. This invaluable work is already widely known, has useed through soveral editions, and still continues roat demand.

Price, \$1.35. neater.

reat demand.

Price, \$1.50: postage 16 cents.

. For sale, wholesale and retail, by the Religio-Phil
sophical Publishing House, 150 Fourth Ave., Chicago.

WHERE ARE MY HORNS? A QUESTION FOR THE Wise and Foolish. By ADAM HAMILTON. 35 pp. Price, 35 cents; postage 2 cents.

-* For sale, wholesale and retail, at the office of this

NATURE'S

HAIR RESTORATIVE



LEAD, no LITHARDE, no NITRATE OF SILVER, and is entirely free, from the poisonous and health-destroying drugs used in other hair preparatio

Transparent and clear as crystal, it will not soil the finest fabric; pepfectly SAFE, CLEAN, and EFFI-CIEXT—desideratums LONG SOUGHT FOR AND

finest fabric: pepfectly SAPE, CLEAN, and EFFI-CHENT-desideratums. LONG SOUGHT FOR AND FOUND AT LANT.

It restores and prevents the hair from becoming grey imparts a soft, glossy appearance, removes dandruff, is cool and refreshing to the head, sheeks the hair from falling off, and release; it to a great extent, when prema-turely lost, prevents headscheek, curve all humors, culano-use emplones, and unnatural heat. In a drowley for the hotel it is the lost article in the morbet.

DR. G. SMITH, Patentic Ayre, Mass. Prepared only by PROUTOR RIGOTHERS, Gloscovier, Mass. The gen-ulate legant pri is a panch bottle, made expressly for it, with the name of the article bloom in thegisse.

with the name of the article blown in the gloss.

AKE TOUR DEFORMST FOR NETTLETS HAIR RESTORLTIVE. AND TAKE NO OTHER.

FOT Send two three cent samps to "postern Baovains for a "Treatles on the Human Hair." The informaline it contains its worth good on any person.

For sale by Van Schark, Nevenson & Reid, wholesale
rangelets, Civ. Walasch Ave. and 18th Mr. Christope.

THE HISTORY

MODERN AMERICAN. SPIRITUALISM:

A TWENTY YEARS RECORD

OF THE Astounding and Unprecedented Open Com-munion between Earth and the World of Spirits.

ORE YOLUNE, LARDE OCTAVO, SIX HUNDRED PAGES.
FOUNTEEN SUPERE STREE ENGRAVENOS.
AUTOGRAFIED OF STREET.
DIAGRAN OF THE SPHERES, EXECUTED BY SPERITS.
WOND CUTYS AND LITHOGRAFHIC PLAYER.
The whole splendially printed on the

By Emma Hardinge.

This wonderful and thrilling history has been gathered prous the annules of thirty-two States by the author execut, collected and written under the direct supervision and guidance of the spirits.

If the spirits is supervision and guidance of the spirits, and guidance of the spirits.

Spirits spirits, californis, Corego, the Territorion, the hole of the Southern, Western, and Middle States, and annuals, Origin and History of Druck Circles, insugurated by apilits who lived on this planet ten thousand years ago, and the spirits of the spirits

ice, \$3.50; postage, 50 c

An Abridged Edition.

containing everything but the engravings, has just been sened. Price \$2.75; postage 32 cents.

*** Per sale, wholevale and retail, by the Religio-Philo-ophical Publishing House, 150 Fourth Ave., Chicago.

FLORENCE SEWING MACHINES. Wm. H. Sharp & Co., General Agents. 15 ELDEDGE COURT, CHICAGO.

The machine is recommended to any who desire a first class family sewing machine. It is noted for its quiet rapid motion, regularity of tension, and case of management, Four different sitches, and reversible feed motion are all features psecular to the Promucer Macurer, and claimed by no other just two world. Sampies and terms 6 agents farmleded on application.

\$10 Ten Dollars! \$10 GIVEN AWAY!!

We will give to every one buying a PLORENCE SEWING MACHINE through our flours ten footable worth of the box of the box savertheed in our book-list, or of the Keller-no-Plinlosophical, JOLENIA, or a part of each as a premium or inducement. The PLORENCE MACHINE is one of the less manufactor, and the box of the less manufactor, and the box of the less manufactor, and complete individual for the property of the pro

Fer We have sold a large number of these Machin and they have given the most perfect satisfaction in ex-cuse.

Call on on Additional Reliance Philosophical Pe Lisanus House, 150 Fourth Ave., Chicago.

OLD THEOLOGY 'X.mog agisan ganual

OR RIGHT SIDE UP;

By a Mothodist Minister:

Or Eight Jectures—Nix on the Resurrection of the Dead, one on the Second Coming of Christ, and one on the Last Bay of Jadaneseu, shealing from the stand—Philosophy, and the Hibbe, the utter folly—three has the decition of alleral resurrection of the body, a Hieral coming of Christ at the end of the world, and alleral Jadaneseu for follow.

*** For sale, wholesale and retail, by the Religio-Phil-sophical Publishing House, 150 Fourth Ave., Chicago.

Just Published.

Is Spiritualism True?

A LECTURE BY PROP. DENTON.

15 cents; poetage 2 cents.

For asle, wholesale and retail at the office of this

Beligio-Philosophical Fournat

S. S. JONES, EDITOR, PUBLISHER AND PROPE J. R. FRANCIS, ASSOCIATE E

TERMS OF THE Religio-Philosophical Journal. 00 per year, in Advance \$3.50 at end of year.
LEF Fifty cents for Three Months on Trial.
TO NEW SUBSCRIBERS.

Religio Philosophical Publishing Ho All letters and communications should be S. S. Jones, 150 Fourth Avenue, Chicago.

person who takes a paper regularly from —whether directed to his name or another's has subscribed or not—is responsible for

payment.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send, it utili payment is made, and collect the whole amount—whether the poper is taken from the office or not.

3. The courts have devided that refusing to take next-papers and periodicals from the post-office, or removing and lexiting these uncalled for, is prints facts evidence of

and leaving them uncalled for, is prisms facts evidence of intentional frants.

In making resultinaces for subscriptions, always procure a dearful on New York, or Poor Arbyrra Messey Ordens, if possible. Where neither of these can be procured, send the money, but always is a logisteric Lefter. The registration fee, has been resinces been found, by the postal satisfication, but always is a logisteric Lefter. The registration has been resinced by mall. All Protonesters are obliged to register letters when required to the other states of the location of the logisteries of the logisteries and the logisteries when required to this effice for the Jorgan, should be careful to state whether it he for a renegal, or a new subscription, and write all prosper names pointing.

Papers are been need until an explicit order is writed and arranges is made, as required by low.

No names extreme on the subscription books, without the first payment in advance.

LOGK TO THEST SCHEMINION.

Subscribers are particularly requested to note the explicit of the casting year, without further reminder from his office.

Then the margin of reach paper, or upon the wapper, in the low of the casting year, without further reminder from his office.

The the made. For instance, if do not suith has paid to 1 loe. 1971, it will be mailed, "J. Smith 1 loe 1." John Smith 1 loe 1."

A SEARCH AFTER GOD.

Ministers Preaching on the Ruius of their Churche Chicago, Who are Sinners, A Straige Scene.

(NUMBER LAIII.)

The Sunday night following the fire in this city was indeed a solemn one. Ancient Ninevah, Babylon, Jerusalem, and Tyre, present a remarkable solemn aspect in the evening, when one listens to the noise of bats, present a remarkable solemn aspect in the evening, when one listens to the noise of base, owls, and vermin, and the mind is carried back to more prosperous days when such animals had no exclusive home there. But in this Garden City, the queen of the lakes, reposing amid rubbish and ashes, is a germ that will soon spring forth, producing spacious warehouses, magnificent stores, elegant places of amusement,—everything that money can produce or art invent. Here, on the Sunday evening above mentioned, standing on the ruins of the different churches, might have been seen prominent ministers of the Gospel, surrounded by an attentive group of listeners. been seen prominent ministers of the Gospel, surrounded by an attentive group of listeners. They indeed looked sad! The desolation around them was complete. The rains expressed the sorrows of heart-broken thousands. The very air seemed to reverberate with the sounds produced by falling tears and moans of anguish. On such an occasion, the various divines of the burned district repaired "to the rains of their respectives churches, and delivered a sermon. They all appeared soleum and dignified—they had been very match lumbled. Their prayers seemed to exho and receib in the distant rains, until they vanished in sweet whispers, as 'they' they vanished in sweet whispers, as 'they e-ho and re-echo in the distant ruins, in they vanished in sweet whispers, as 'th supposed, near the throne of God. The rayoutlons were londer, were uttered in an remuleous accents, and seemed to come for extremely sad hearts. Those towering steep had fell. Those carpeted asies had vanish to the back them. Their prayed as they never did before. Their invocations were louder, were uttered in more remuleus accents, and scenned to come from extremely sad hearts. Those towering steeples had fell! Those carpeted ables had vanished in the lurid flames! Those massive stones had cracked in numberless fraguageants in the embrace of the Fire Fiend! Those symm books had sent forth their last song on the breath of the heree winds! Those libbles reposing on the altars were in ashes! God's editices had been demolished, and these ministers were hadding religious carrival on the rains. The scene was grand beyond conception. The right was bright with the stars of heaven, and the soft silvery light falling on a desolate rity, seemed to speak a divine language. There was not a breeze—not a riffle on the lakes. There was a solemn grandeur in the scene,—men and women collected together to pay adoration to God. These ministers had faithfully screek him. Their churches were splendidly ornamented, standing in beautiful contrast with the howels of the poor and destitute. They ascribed this calamity to God! The people of Chicago were very wicked; corruption existed; crime stalked abroad at noonday, and in the sight of God chaused this remark also conflagration, it might be well to inquire why be did n't protect the churches. What nonsense these divines gave expression to: There was no sense in their wild exchanatory declamations, and those who remain to-day in Chicago, are less religions, if possible, than before.

Did God control this Fire Fiend, direct its ne fron

Chicago, are less religious, if possible, than before.

Did God control this Fire Flend, direct its course, and stop it when the fairest and best portions of Chicago were laid in ruins? Did he cause this calamity on account of the wickedness, licentiousness, etc., of those who live here? A thousand lips ask that question, and it sounds off on the breeze, vanishing without an answer. Will God respond? Are those divines who stood on those crumbled ruins right, charging him as the cause of this desolation?

What are the crimes alleged to have been committed by Chicago that should render necessary such a fearful and plear-rending conflagration? It is said that the houses of assignation, saloons, and gambling hells, constituted the great source of sin in this city.

assignation, saloons, and gambling hells, con-stituted the great source of sin in this city. Were there not more righteons ones here than

in Solom and Gomorrah? World God layed destroyed. Cheago, rendered thousands homeless, redacing them to begary, if there had been as many righteous ones here as in that ancient city? Will Collyer answer? Will Brother Moody respond? Will Rev. I rowler give expression to his views? Two handred and fifty minister of the Gospel here—and are there not ten decent, respectable, homerable—yea, religious meramong them? Would God have required more good and true men to save Chicago, than he dill Sodom and Gorbaria? It a God of Justice, he world not, According, then, to divine authority, among the two hundred and fifty divines of this city, there were not ten respectable ones.—not even enough to save our city from destruction. While the Fire Fiend leveled their chardles, centrest them to the four winds of the earth, the gilded polaces of vice in various parts of the city still remain! While God's houses are demolished, the dens of iniquity, so called, still exist, and Chicago is as wicked as ever. What lesson, then, can be learned from this fire? Yea, a grand one—such as the world has never before witnessed. But why should these ministers publish broadcast to the world that this visitation resulted from the divine world that this visitation resulted from the inherent meanness, and innate depravity of the divine-who stood on those ruins and so deciared. But we pause. Around us arises a darkatmospher,—soo dark that our vision can hardly penerate it? The scene is appalling! Envelope in this dense haze is the inmonal character for Chicago. It scene to stiffe us, and the very air we breathe is patrish. All appears to be dark and dismal. What; is it be also and was it fiscewisely has always leaving nothing but the rains of a magnificent city? Ah: such the religious world would have us believe; but such is not the case.

Is not the assertion of these two hundred and fifty ministers who reside here that the wickedness of Chicago caused its destruction, an insult to common sense, a cowardly attack on the character of three hundred

ness of this city caused its destruction, who are pure among the divines—is one without sin?

Our spiritual eyes penetrate secret places; our spirit is wafted to the side of the living, and we follow their steps an un-seen visitant. We read their thought; we see their secret iets. We belook men and women as they are. The veil is lifted, the secret garb of each one is thrown off. There stand before us the two hundred and fifty divines of Chicago. Their character to us is an unscaled book. We read the life-lines of each one, and in so doing we are compelled to penetrate dark places; to gaze upon unclean things: to see acts of licentiousness such as make the blood tingle in our velus; but to us nothing is concealed that our guide desires to reveal. But behind those ministers, are two hundred and fifty "prostitutes," dressed in their richest attire. We stand gazing upon them, with strange emotions affecting us. There are girls, with eyes radiant with beauty, with a spirit such as you pussess, such as all possess, and just as previous in the sight of angels! While standing there our soul became grandly illuminated with a light divine. From each of those young girls we saw a magnetic ray emanating, and commercied with some were ten generations, with others nine, with others seven, with others five, while a few had only two! We read therefrom a lesson. Weantlyzed this magnetic chord, this brilliant emanation, and traced the life of each one back to its parent stem; and we laid our band upon a flaxen-haired girl, and from our immost soul we blessed her? We pointed out the cause of her present life. Five generations seed that finally culturinated in producing her,—in making her what she is! the licentious seed that finally culm the licentious seed that finally culminated in producing her,—in making her what she is! Yes: that mother, by indulging in impure thoughts, gave birth to a child that followed out their impulses, and so on, on, during five generations, finally culminating in this little girl who stands by our side. And we pass along that line of fallen women; we gaze at those brilliant emanations, trace their con-mention, with their consentions. and excludin along that line of fallen women; we gaze at those brilliant enanctions, trace their connections with past generations, and explain to each one why they are leading a life of sin. Past generations were the real sinners; these prostitutes are only the culmination of their vile acts. To us this is a reality. The long line of young girls, before us its no idle dream, no plantasan of the brain, but presented to us that we may learn a lesson therefrom. And than they vanished as quickly as they came, and our soul seemed to be imbued with a loving, forgiving spirit. We blance agolie, we chide no one; we love all, and then we gaze at that long line of ministers. What a contrast to those who have just vanished. And then again, we behold the life-lines of each one; a book of their life, and we read from its mystic pages. There, in all that line of ministers is not one who in worldly terms would be regarded as pure. There are secret

acts that they would not like to have made known, which would ruin their character, and acts that they would not like to have made known, which would ruin their character, and destroy their usefulness. They all live in glass houses. Yet from our immost soul, we do not blaune them. Past generations made those fallen women; past generations made those fallen women; past generations made those ministers. We will not praise any; we will blaune aone. Wickedness exists in Chicago, but it is only the enhuination of the acts of past generations, and they are mainly to blaune. Then while we gaze at the still spectacle, the ruins of our once prosperous city, we must throw the veil of churity over all, assist those who require it, and continence to-day in so living that future generations will not suffer for our transpression. To the ministers here we would say, do not refer to the wickedness of Chicago without including yourselves, for, as John Allen was the wickedest man in New York, so are all in some degree sinful—even you with your vestry cloak on, saying your prayers, may be classed among the wicked ones of Chicago:

But to conclude, we cast the veil of charity over all. In a truly loving spirit, we would bless all, sid all, fully understanding the courses which make Collyers, and those who fead a life of licentiousness and sin, to ag contistent.

An Angry God and Cunning Devil.

In our last issue we discussed in brief the subject of "Calamities, their Author or Cause," The question, "Is there a Compensation;" we did not reach. It is a pertinent inquiry, and will be considered in due time. We have already seen that the great mass of mankind are in the habit of attributing to God

mankind are in the habit of attributing to God all such calamities as are referred to in that

all such ralamities as are referred to in that article.

We have further shown that not only so-called evangelical religionists but "liberal Christians" hold that the holk called the "Holy "Bible" is the Word of God, sacred and infalliable. Indeed, all who raise questions in regard to its sacreduses and infallibility, are denounced as blasphemers, and will eventually, in the estimation of the truly evangelical, be doomed to never-ending perdition, endless hell torments, unless saved through the "Blood of Christ," the Son, aye, the immaculate God, the Father, who "suffered death," and thereby provided "a plan of salvation" for us poor slaners, if we were not finally impenition, but with this express condition, that we must believe and look to Christ as our Saviour, or be danned. Here comes the rule, believe in what and repent of what?

Christ as our Saviour, or be danned. Here-comes the rul, believe in what and repent of what?

Some will, tell us to believe in the "Sacrel Word of God, the Bible," in "the plan of salva-vation" as taught by theologians; and repent of what? Repent that we ever made, use of our reasoning faculties, of common, ordinary good sense. Repent that we did not always believe the Bible doctrine that God got angry with Adam and Eve, and cursed them, their seed, and the earth, because they listened to the ad-vices of his snakeship, and "partook of the forbidden fruit," which opened their cycs, so that they knew enough to comprehend the fact that they had not dressed themselves before the repayt.

Repent of ever having believed that there was Repent of ever having believed that there was a natural cause for everything that transpired, be the effect pleasant or disagreeable. Repent of ever having enjoyed the congenial effects of causes designed in nature to make mankind wiser, better, and kappiter.

Yes, we must repent of a dishellef in the teachings of a designing and corrupt priesthood that has, and would continue to enslave both body and mind of mankind for self aggrandizement.

body and mind of mankind for self aggrandize-ment.

Such are the popular doctrines of the day.

Such doctrines have been popular in all past ages. The world's wise men teach such puerile sentiments with sanctimonious mien; and men and women venerate them as great and good.

Modern Spiritualism is being studied and re-ceived by the best thinkers of the age, not-withetanding the opposition of the shallow pre-lentions of a sanctimonious priesthood. It is daily crucified between thieves—thieves on the right and on the left. But Spiritualism is im-mortal. No sooner is one medlum shaughtered —crucified upon the cross of public opinion, and vile vituperations, and the foul breath of slander, not unfrequently uttered by the polluted lips of a pretended "missionary of the cause," than we find other mediums, to fill their places, are developed for angelic communion with mortals.

They tell us of their experience in the spheres

are developed for angelic communion with mortals.

They tell us of their experience in the spheres of immortality. They contradict the dogmas of the church. They proclaim to us that the personal Goal who, like a hideous tyrant, shaughters innocent women and children, causes pestilence and famine, war and devastation, tornados and earthquakes, burns Chicago and towns in Northern Wisconsin and Michigan, innocent women and children, is no where to be found in the wide domains of the spirit world.

They teach us that as yet they have, none of them, found "the Lamb whose blood was and "for the sins of the world," nor ever heard of his whereabouts.

wherealousts.

The wise and experienced in spirit life, through the organisms of mediums, tell agreat mutis of in the philosophy of life, directly contrary to the theological teachings of the priesthood of the progent and past ages, of which teachings bearing upon this great and prolife subject, we have more to say in future articles.

articles.

In view of these facts is it strange that the whole Christian world should oppose modern

piritualismy
It is a well-known fact that almost the whole It is a well-known inct that almost the whole whole human race formerly believed in some system of "revealed religion." Protestants condeins Catholics. Jointly they would, if in their power, torture and burn the Mormons, who believe in a system of "revealed religion," of which Joseph Smith, Brigham Young, and others are the prophets.

which Joseph Smith, Brigham Young, and others are the prophets.

These sanctimonious prelenders now united have, in the past, slaughtered each other for a difference of faith with a degree of cruelly that puts savage warfare to the blush for tanceness. Now they claim a common revelation through the Nazarene, so do the Mormons whom they persecute.

Now they claim a common revelation through the Nazarene, so do the Mormons whom they persecute.

A few centuries ago, when a new revelation, claiming to be of divine origin, was put forth as truth, however closely allied in sentiment to the Christ teachings, yet it was treated as a heresy, and millions of such hereties were put to death, by slow torture or by fire, for their heresy to the dogmas of the dominant church party. To-day they can only fine and imprison the Mormons for what men "after "God's own heart" used to do, and that only with the aid of a corrupt judge.

So the earth has fromjage to age been governed and controlled by passion instead of reason. Such has been the case in all countries and among all peoples. God and Devil have been the two objects of fear. God as a hideous tyrant, devising means of torture, such as tornados to destroy, pestilence and famine to subdue old and young, wars to desolate, fires to burn cities and towns, to punish sinners! The DeviNto decoy with sweet words and promises and pleasaht flowery paths, to allure poor mortals until the day of eternal doon arrives, when "the Judge of all the earth, the quick "and the dead," should pronounce the awful sentence, "Depart from me ye cursed into "everlasting torment prepared for the devil and "his angels." God giving his "Adversary" just what he has been working for:

These are the teaching sthat *rig prests are the venching sthat *rig prests are the venching sthat *rig prests are the teaching sthat *rig prests are t

just what he has been working for:
These are the teachings that of a priorist adroid promulgate at every protracted meeting what the wicked are converted—where the member of the churches get their army recruits to we against the truth—Spiritualism—the philosophy.

This subject will be further considered

Queen Victoria, of England.

Queen Victoria a Spiritualist? When that announcement was first made the Orthodox church of England stuck up its nose, carled its lips, became indugant and angry, and immediately started the report, that she was laboring under a temporary fit of insanity. In her behavior and devotion to Spiritualism, she appears somewhat eccentric, but her conversion to the truths of the Harmonial Philosophy, should not create any more interest or excitement among the people, than the "change of "heart," liver, stomach, or bile on the part of a "heathen Chinee," who, actuated with a love for God, and a fear of his Satanic Majesty, the Devil, adjusts himself on the "stool of "repentance," confesses, acknowledges himself very wicked, and white there, is metaniorphosized from a vilialmous vagabond into a Christian, with a new "beating apparatus," on his left side, and a conscience as radiant with whiteness as a snowflake that rests on the top of, a topless meantain! Several of these "heathen Chinee" have lately had new hearts put into their left side, through the sanctimonious skill of ingenious "doctors of souls," who, while they were skillfully adjusted on the "stool of repentance," land administered to them can, de obegoe gas chrightons, which instantly caused their old hearts to pass out of sheir mouth, replacing it with one on which was written, the trade mark of the Christian religion,—"Converted." To us, in some respects, the metamorphosis of a pagan, or the transmigration of a "heathen Chinee" into a Christian, is of far greater interest, than the conversion of Queen Victoria to Spiritualism. She has now a firm conviction that Prince Albert is ever present with her; she talks with him, she pets him, caresses him klesses him, loves him as she did while in earth-life. At times, when she is more than ordinarily impressed with a sense of his presence, the poor, fond woman will order a knife and fork, tooke placed on the dinner table for him, and cause the attendants to place every course before the empty chair as if the master

part of the Queen for the Prince, the English aristocrats, have found a bone which they are picking, alternately giving forth snaps and snaps, that puts one in mind of a den of figithing serpents! True to her own inner promptings, ever actuated with the purest motives, she pursues a course which she knows to be right, regardless of Lords, Peers, or wealthy naboles.

to be right, regardless of Lords, Peers, or wealthy nahobs.

To us, then, this conversion of the Queen is not a matter of great interest, for it is only a result that follows all sincere investigation of the phenomena of Spiritualism. However, the conversion of a pagan or "heathen Chinee," his adjustment on a "stool of repentance," or his clongation on the "nixious seat," is always fraught with unusual interest, for the supplying of a "new heart," the washing away of

his sins with the blood of Christ, and the nis sins with the blood of Christ, and moans, and sighs, and tears of anguish follow, is always accompanied with more less danger. The heart of a "heathen Chia when he leaves the religious "stool of rep "ance," bears no more resemblance to "beatling apparatus" he possessed before took his seat there, than a dried herring to an ostrich feather.

Transmigration of Souis.

Transmigration of Souis.

The Bonard will case has again iteed up before Surrogate Hutchings, in New York, and Dr. Clymer, of the Philadelphia Hospital, who has made a special study of nervous diseases, presented important evidence. The extravagant admiration of Bonard for Mr. Bergh, and his will giving \$100,000 to the society with the long name, were not, in the eyes of the doctor, evidence of mental weakness. In response to the question, "Do you consider a man who believes in the transmigration of souls, and frequently expresses an opinion that the fodies of men pass into the bodies of animals, irrational?" the doctor said, "Not necessarily, for this reathe doctor said, "Not necessarily, for this rea-son: It is a belief held by many of the first minds of ancient and modern times. Pythagominds of ancient and modern times. Pythago-ras learned it from the Egyptians, who are thought to be the first who believed in the imras learned it from the Egyptians, who are thought to be the first who believed in the immortality of the soul, and they believed that, being immortal, the soul, on leaving the man's body, passed into other animals. Some hold it returned, purified, after thousands of years, to the haman form. The Drudts of France, Brittain and Germany held it. The Brahmins hold it, and the disciples of Fourrier in France, Some of the fathers of the church—Origen for instance—held it. Some theologians try to show from the ninth chapter of John that it is doctrine of the New Testament, and some have held that the doctrine of Purgatory originated from it. Besides, heliefs are held sometimes as mere metaphysicalbeliefs. There is a difference between religious conviction and the nêre holding of a general belief on a subject. Some Christians think others who believe certain-doctrines are under a delusion; but a medical expert, without finding evidence of a delusion in a general way, would not be warranted in saying such pearsons were laboring under mental unsoundness." And that was an eminently proper answer, damaging as it was to the parties trying to break the will.

Notice.

Many friends in different parts of the country have written us since the fire, offering to take and adopt as their own little girls who might be destitute of good homes, and requesting us to intercede to that end.

We have done so with ple sure, but as yet have not been successful. The fact is the demand is so great for little girls that the Home of the Friendless in this city—a benevolent institution that receives without question all little walfs brought to them by night or by day, and properly cares for them—have advance applications for many more good people than they can possibly fill. The fact is, these lettle energies in embryo are appreciated and esteemed as more precious in the estimation of loving, would-be mothers than gold or precious stones.

Onders for the Sinday Question and Contradictions of the Bible, and Bhagvat-Geeta, will be filled as soon as we can get them out. Every book and every plate was burned, but we shall be very glad to receive orders for them, as it will aid us in getting them out anew. We shall make all passible haste in replaining works consumed by the fire. Those who send us orders will be sure to get all books as ordered in due time. That kind of folling—(e. e. e. pack); —will be a strengthence.

Widow's and Ornhan's Fund

Mrs. L. A. Gennings, Cleveland, Ohlo	7,00
J. S. Hopkins, Evansville, Ind	10.00
R. Sweetland, Goshen, Ohio	2.00
G. R. Runyon, Pleasant Hill, Ky	5,00
John Beach, Elkton, Ill	1.45
G. G. Lunder, Wyandotte, Kunsas	3,00
J. Cumingham, Columbus, Texas.	1,00
w. Cumumgman, Countibus, 1exas	10.40

Star Lecture Course.

On next Monday evening, Dec. 4ta, Rev. John Lord, the eminent historian of Boston, will deliver a lecture at the Michigan Avenue Free Library, subject, "Savanarofa." Admission 50 cents; reserved seats 75 cents. Lee. 11, Mark Twain; Dec. 18, Elizabeth Cady Stanton. Course tickets for three lectures, \$1.00

Fraternal Call.

Bro, Eli F. Brown, of Richmond, Ind., gav. us a fraternal cail while on his way into it terior of the state. Bro. Brown is a good faithful worker, and should be constantly

Monroe, Mich.

A friend in Monroe, Mich., sends \$5.50 for a book for himself and subscription to a lady in Deerfield, Mich., but fails to give his own

WE just received a letter from K. Graves, who is laboring at St. Joseph, Mo. He remains there until about Christmas, and would like to labor in the Western States until spring. His terms are extremely liberal, and we have no doubt he will find pleuty to do. Address him at St. Joseph, Mo.

We are now prepared to fill all orders for reformatory and miscellaneous books, with which our friends will favor us.

P. R. LAWRENCE, of Ottumwa, Iowa, is rep

Items of Interest.

Henry Rustian has been holding scances in New York.

-J. M. Choute is now at Gilman, Ill., lecturing and

-We shall commence in our next a series of articles

by B. G. Mosher,
—The Rangs children hold a sensor every Monday,
Wetze-shay, and Friday evening.
—An account of Chas, H. Read's sentres, at St. Paul,
Marcela, were published in England.
—The Gense, dark, disagreeable fogs of London are
Enfavorable for spiritual manifestations.

Inflavorable for spiritual manifestations.

— It is a via hinting for you to stick your fingers in the water, and, pulling there and, look for a hole.

— Ica, 18, A, Bolly, of Cleveland, will receive subscriptions for the JOHNSON. He has our thanks for favors according to the second of the secon

Ed. S. Wheeler will speak in Louisville, Ky., dramary, 1872; in Memphis, Tenn., in February; and

cks, Kan. — Kersy Graves is lecturing with good success in Mis-mer. He is engaged for St, Joseph. We hope to have account of this blaces.

Von Vieck was engaged by the Young Men's Christian sociation of Louisville to expose Sphitmalien, but he is succeeded in exposing himself.

—Ja Win. Yan Namee is lecturing alremate Sundays in walk, N. J. As the hall is crowded each Sunday, it is ty evident he is giving satisfaction.

stry evident he it giving satisfaction.

—The Rev. W., Gannett, of Boston, donated §10, 24 to
the Bev. J. W. Barnes, of Virginia, to pay the license asserved on him for ceilling liberal publications.

—E. P. Hichardson, the blind trance speaker, will anwer calls to becture Sundays, also week evenings and atrea funerals. Address 23 Harrison Ave. Boston.

—Mrs. M. J. Wilcoxson is now becturing at Springfield,
w. She has been suffering for some time from very fileacht, and we are glind to see hey able to again resumeer labors.

localth, and we are glid to see her able to again resume ter labors.

—Mrs. A. E. Mossop has been creating much interest among the Sputtanlists at Battle Creek, Michigan. She sees and describes spirits, giving test after test, and is a hely of high intellectual attainments.

—Mrs. Mattie Hulett Parry is attracting good auditences at the Hall, on the corner of Jefferson and slandoph street. Lectures menting and evening. Children's Pro-pressive Lyceum meets at twelve o'clock.

—Dr. Underfull, the author, temperature beturer, heal-er, philotopher, reformer, missionary, developing medi-tion, inspirational speaker, etc., is mor at Springtied in this State. Inquiring friends take metter.

—Mrs. Lincoln, in disgulse, called on a medium in this-lay, Mrs. Coles, who remarked the moment she took her wan, "i see, standing by your side. Abraham Lincoln." The face test she then received indiraced her to disclose the mane, resulting in giving the medium a very valuable coverent.

event.

—Buring the slege of Paris the priests were almost
impelled to dispense with the razor, and on the restoration of peace many of them had become so well satisfied
th the full board that they were unwilling to cut it off,
braham, lear, Jacob, and Moses, of ancient thure, wore
go beards, and why not initiate them.

braham, Issae, Jacob, and Moses, of ancient times, wore age beards, and why not initiate them.

—The Rev. Pather Hecker Lectured lately "it Nt. Stewes"s Church in New York, on the question: Who shall ke care of the poor, the church or the state." The Rev. after seemed to think that it was the business of the curch. No one will object to the Catholic Church pracing what they preach in this respect.

—Lev! Dinkeleplei, after a three mouths absence East, a arrived at Louisville. In a letter to us he speaky in the terms of the mulistrations of Thomas Gales Foorter, its largest hall in the city has been engaged for him to ture in. Mr. Dinkeleplei's address is 905 Portland Ave., staville, Ky. He starts westward soon.

A French epicarcy, who neither feared the Lord or cvil, said he found in America three hundred and sixty reversibles. We don't think he ever tags-of its Rusela, where they have a new Hellgloins Society led Telanarino-laff.

of Tebratarino-last.

**Lady visiting in Chicago, writes to her friends in East, that, reflecting upon what property to save from suraning dwelling, she was at a loss which to taken-pared, the works of a favorite poet, or the facility.

- In the anists of the confusion, which will be been faught the responses of the Litany, cried in a voice, "rigod Lord delivers s," and delivered it was.

—It was a straige freak, but nevertheless trus. A arderer in Kenturky recently had a friend cause-arrest, draw the reward offered for his apprehension, it pessent it to the wislow of his victim. This is cuewhat different from the course pursued by a mall-ous-sconadrel in Indiana, who rejoices in his murder-sist, for if he had not killed the man he never would ve known anything about the redeeming blood of Jes-

et time to subscribe. "Konobal Telegraph.

Spiritualism in England is on the increase. The Bostomonisteredth says that the trouble which aimony environment of food, our not to the subscribe, no discount of the subscribe, no discount of the subscribe of the subs

Philadelphia Department.

HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be ob-ained, at wholesale or retail, at 634 Race St., Philadelphia.

CHICAGO,

Men said at vespers: All is well: In one wild night the city fell: Fell shrines of prayer and marts Before the fiery harricane.

score spires had sanset shour, thastly surrise looked on none; sped each other's hands and said; of the West is dead!

niden impulse thrilled each who at signalled round that sea of fire: ift words of cheer, warm heart-that tears of pity died the flame?

aned the old, but fairer still the dreary void shall fill arer homes than those o'est shall by each corners tone.

arivelled in thy hot distressinal sin of weitt-huses; istant rose, to take thy part, gel in the human heart;

Ah, not in vain the flames that tossed Above thy dreadful holocaust: The farist again has preached through the The Gospel of Humanity.

"The Debatable Land Between this World and the Next;" By Robert Dale Owen.

and the Arxi;" By Robert Dale Owen.

We have enjoyed a rich treat in the perusal of this claborate and carefully, prepared work, which bears the characteristics of Mr. Owen's indefatigable industry. The preface, or rather, introduction, is dedicated to the Protestant elergy, and as Judge Edmonds has well said, should be issued in pamphlet form, if this class of persons would read it. We are glad, however, that the time has come when the people are not afraid to read such treatises, and when the elergy are not called upon to do all the thinking. The rise and progress of Protestantism is presented to us, and it is shown elearly that in the first forty years after Martin, Luther burned the papal bull, Protestantism had spread over the greater part of Europe, while in the three bundred years which have clapsed since that time, it has steadily diminished. The cause of this diminution is shown to be the fact that the pure Christianity, which was incurlented and illustrated in the life of Jesus, and transmitted in the tree synoptical gospels, has been "loaded down by extrinse doginas, which have berefit if of the power to advance."

The remedy suggested by Mr. Owen is simple and commends itself to the thoughtful mind. He ago:

someons usert to the thoughtful mind. He rays:

"The second theory is that there have existed from all time laws regulating intercoirse between this world and the next—laws under which certain men and women, more or less favored, have occasionally exercised spiritual powers and gifts; that there occurred an extraordinary development of such powers in the first century, of which the effect a system, the limite beauty and moral grandeur of which, were insufficient to recommend it to the semi-hardarism of the day; that the existence of such spiritual gifts is traceable throughout the history of the hast seventeen hundred years; and, finally, that the existence of such spiritual gifts is traceable throughout the history of the hast seventeen hundred years; and, finally, the spiritual gift is the restriction of our day, if they prove genuine, become the strongest evidences to sustain the authenticity of the tiospiels."

We must conclude our native of this vector of

pels."

We must conclude our notice of this portion of
the work, by prescuting Mr. Owen's idea of the
"leading principles" on which intelligent Spiritual-ists unite, and which alone can satisfy the demands
of the age.

of the age.

Ist.—This is a world governed by a tool of love and merey, in which all things work together for good to those who reverently conform to Ills eternal laws.

2nd.—in strictness there is no death. Life counties from the life which now is into thint which is to come, even as it continues from one day into being but a brief transition-blumber, from which, for the good, the awakeuing is lumicasurably more gorlous than in the dawn of earthly morning the brightest that ever shone. In all cases in which life is well spent, the change which men are wont to call death, is food's last and best gift to Ills creatures here.

to call death, is true, assumed as recatures here.

3rd.—The cartis-phase of life is an essential preparation for the life which is to come. Its appropriate duties and callings can not be neglected without injury to human welfare and development, both in this world and in thencet. Even its enforcements, temperately accepted, are fit pretudes to

rithout injury to human welfare and development, both in this world and in the next. Even its enjoyments, temperately accepted, are fit predude to the happiness of a higher state.

4th.—The phase of life which follows the death change is, in strictest sense, the supplement of that which precedes it. It has the same variety of avoeations, duties, enjoyments, corresponding, in a measure, to those of earth, but far more elevated; and its denizens have the same variety of character and of intelligence; existing, too, as men to here, long, the preceded in the same variety of the same variety of the same variety of the same variety of character and of intelligence; existing, too, as men to here, long, the preceded in the same variety of the same variety of the same variety of the variety of va

18h.—The sufferings there, natural sequences of oril-doing and evil-thinking here, are as various in character and in degree as the enjoyments; but they are mental, not bodily. There is no escape from them, except only, as on earth, by the door of repontance. There, as here, sorrow for six constitution, and selected for an amended life are the in-mitted, and selecte for an amended life are the in-terior of the constitution of the constituti

preparation for entrance into the spirit world.

IIIb.—There have always existed intermediate laws according to which men may occasionally obtain, under certain conditions, revealings from those who have passed to the next world before them. A certain proportion of human bednes are certain proportion of human bednes are certain their fellows, and its usually in the presence or through the medium offeno or more of these, that ultra-numdane intercourse occurs. Path—When the conditions are favorable, and the sensitive through whom the manifestations come, is highly giffed, then they amply important owners are consistent of the contraction of the contract

m instorical resumonies. For stirnise they give its contriction, and assured knowledge for wavering belief.

We have quoted thus freely in order that our readers may know the ground taken by Mr. Owen. The book itself is full of thrilling, narratives, accompanied with such evidences as can not be gain-sayed. Among these, one of the most interesting is that of the spirit of M. Bach, a distinguished musician of Paris, in which there is satisfactory evidence that the spirit of Rathazarieni, who had been in the interior life about three hundred years, appeared for M. Bach in a dream, and said to him:

"The spinet you have, belonged to me. I often played on it to amuse my moster, King Henry, In he was found of singing, while I accompanied him. Both words and air were written in memory of a lady whom he greatly loved. He was separated from her, which caused him much grief, She died, and in his sad moments he used so hum the air."

"After a time the stranger visitor said: "I will to your recediction, for I know you have a poor memory." Thereupon he sad down to the spinet, accompanying liftinself as he sang the words. The dod man awke in tears, touched by the pathos of the song."

the song."

The facts in regard to the instrument which had been presented to him by his master, King Henry III, were confirmed.

Some very curtoms incidents are related as to the manner in which these facts were communicated, out our space will not permit to so yee further details here.

but our space will not permapus to government of rapping, of movement of physical bodies, the appearance of apparitions, etc., is in Mr. Owen's clearest style. We are at a loss to select any portion of this most interesting volume, and would recommend it to the permsal and careful study of all.

The book is for sale by the Religio-Philosophical Publishing House, 130 Fourth Avenue, Chicago, and at 63 Race street, Philadelphia. Price \$2.00; pages 20 cents.

CARRIAGE MANUFACTORY.

WAVERLY, NEW YORK.

THE CORD-BOARD MANUFACTURE TO DIDER AND Recips on hand all particles of Open and Top Buggles, of the fleet Nyles-Pallaton Spling. Wagons, with two or more seats, with or without top. This wagon is an inprovement on the old two-pring wagon, and as a bulness wagon, or for family use, is unsurpassed. Best quality of stock used, fleet-class workness employed, and all work carrented.

Situated on the Eric R.R., we have good facilities for



\$100,000 ANNUALLY!

f any one wishes to layer a trifle, in a renumerate erprise and coalize more than their most sanguine e-tations, please send for statement, which will be warded by request. As Humbur Ap are affaire, I t all letters, enclosing stamp, to H. G. STEVENS, 1991

THE MAGNETIC TREATMENT.

SEND TEN CENTS TO DR. ANDREW STONE, STONE, N.Y., and obtain a large, highly flustrated book on the system of vitalizing treatment.

A T the Clark Street, Hay Market 470 and A 54 South Clark Street, J. G. Pering, Propertor, you can always find the best qualify of FLOUR, JAY, and FEED, at reasonable prices. Consensatives from friends in the country of Hay and Grain solicited, yillog it

WOOD'S estouries to every number one complete prize story valued at \$100. Forty pages of their matter, Yearly, \$1.00. Sold by new-scheders at 10 cents per copy, Soludili prenalums. \$200 cels to be awarded for prize clabs. Specimen copy free. Address 8, 8, WOOD, Newburth, New York.

Descent of Man,

AND
Selections in Relation to Sex.
av Charles Danvis, Elect. With Interpartors.
Two Vols., over 400 pp. each. Price \$2.00 per Vol.;
postage 34 cents each.
**. For each by the Religio-Philosophical Publishing
House, 150 Fourth Ave., Chicago.

THE

APOCRYPHAL NEW TESTAMENT.

Being all the Gospels, Epistles, and other pieces now extant, attributed, in the first four centuries, to Jesus Christ, his Apostles, and not included in the New Testa-ment by its compilers.

nent by its compliers.

Price, \$1.25; postage 16 cents.

*** For sale, whole-sale and retail, by the Religio
ophical Publishing House, 150 Fourth Ave., Chica

Philosophy of Creation,

THE LAW OF MARRIAGE.

BY. C. L. JAMES.

An exhaustive argument in favor of liberal divorce legis-lation. For sale at this office, price 25 cents; postage 2

WHERE ARE MY HORNS! A QUESTION FOR THE Wise and Foolish. By ADAM HARLITON. 35 pp. Price, 25 cents; postage 2 cents.

ul, child-like spirit is the state of en are most receptive of beneficent, sions, and such a spirit is the best for sale at this office.

Miscellancous.



FOR NKIN DINEAREN, Er

BIOGRAPHY

VICTORIA C. WOODHULL.

BY THEODORE TILTON.

The sample is a larled sketch of the fife of Viraliti Woodhill, "at some soman." In the words author, "whose career has been as singular as an elamater of the farse type; whose personal suffamenter of the farses of the farses as who do not rain the farses whose through the nalles of some rain the farsestine whose through the salted in "raine" or some secondarities. nerone's in a commet, whose aloney whose character of the parset type; the whose character of the parset type; the name through the malife of some passiothers has counted a shoot in strategy whiteness of her life; whose position as of her sex; in the greatest redom of in ders her an object of pieculiar interest. It zens; and whose character inhastment as I can portray without color or, tinge for thally save that I hold her to uncommon

Price, 10 cents: postage 2 cents.

• • • For sale, wholesale and retail, by the Religio-Philoophical Publishing House, 150 Fourth Ave., Chicago.

AN EYE-OPENER.

"CITATEUR PAR PLATET.

Le Brun,

DOUBTS OF INFIDELS.

EMBODYING THERTY INDUSTANT QUESTIONS TO THE CLEMENT ALSO FORTY CLOSE QUESTIONS TO THE DOCTORS OF DIVINITY.

By Zepa.

Price, in cloth, 75 cents; postage 12 cents. In pag 50 cents; postage 4 cents.

A Book for Women. TALKS TO MY PATIENTS.

MRS. R. B. GLEASON, M. D. A Book by a Woman, For Women, On Diseases of the Sex.

The Liberal Christian, says:

The Liberal Christian, says:

After reading the whole of this book, we promotine it in the reading the whole of this book, we promotine it in the reading the same in the winds of the reading of the reading the same in the

Mrs. Dr. Sales says: Mrs. Dr. Sales says:
I would rather have written that book than been queen
of the greatest empire on this small globe of ones.
Godey's Lady's Book says:

This back treats in a thorough yet definite manner of all the troubles, cares, and discusses of women. We do not hesitate to say that it is the best book of its clars that, we have yet seen.

Price, \$1.50; postage, 16 cents. For sale at the office this paper.

Ernest Renan's Works.

The Life of Jesus, The Life of St. Paul,

The Lives of the Apostles.

e three remarkable books, by the great French randers, are altracting the variety are readers.

"They are for great power and heafuling carnestly and honestly written beautiful in style, admirable in treatment, and filled with reverence, tenderness, and warnat of heart."

f heart."

Price, \$1.75 each; postage 20 cents.

**p* For sale, wholesale and retail, by the Religio-Philoophical Publishing House, 150 Fourth Ave., Chicag.;

THE TENTH THOUSAND! PROF. HOWE

Has already published the tenth the

SEVEN-HOUR SYSTEM OF GRAMMAR. Price \$1.00 bound; Fancy paper 50 co

For sale, wholesale and retail, by the Religio-Phil-cal Publishing House, 150 Fourth Ave., Chicago.

One Hundred and Forty-two Illustrations

"THE FOUNTAIN:

With Jets of New Meanings."

By Andrew Jackson Davis. Rend Jets! Rend Jets! Rend Jets!

leantiful Paper, Fine Press-work, Superior Bi Price, only \$1.00; postage 16 cents, itustrated with One Hundred and Forty-two Engre

• • For sale, whole sale and retail, by the Heligio-Phi-ophical Publishing House, 150 Fourth Ave., Chicago. CHRISTIANITY.

By Rev. D. W. Hull.

"he not moved away from the hope of the Gospel, shifth ye have heard, and which was preached to every reature which is under heaven; whereof I, Panl, am nade a minister,"—tor. I: 23. Price, 25 cents; pustaged cents.

• For sale, wholesale and retail, by the Religio-Philosphical Publishing House, 150 Fourth Ave., Chicago.

Reform Pamphlets,

WARREN SMITH.

No. 1—The Bible and Science. 12 pages.

11 —Examples and precupts of the libbs. 16 pages.

11 —It is a libbs. 16 pages.

12 — III—It is a libbs. 16 pages.

13 — IV—Death and Beyond thedrave. 16 pages.

14 —It is a libbs. 12 pp. 12 pages.

Price, Single Copies, 10 cents. ADDRESS, Box 2723, CINCINNATI, Onto.

Medium's Column.

OBSERVE WELL!

DUMONT C. DAKE, M. D.,

The ANALITICAL HEALER, obtain on the Chicagoo has located at Horkford, Ill.
Patients at a distance successfully treated. Medicinesent by mail or express. Those who cannot consult in person, should give, with before, a simple statement of condition, age, and see, Address all letters.

10 MONT C DAKE M. D.

20 Lock Box Iolio.

11 MONT C DAKE M. D.

12 MONT C DAKE M. D.

13 MONT C DAKE M. D.

14 MONT C DAKE M. D.

15 MONT C DAKE M. D.

16 MONT C DAKE M. D.

17 MONT C DAKE M. D.

18 MONT C DAKE M. D.

18

DR. C. A. BARNES, PRACTICAL MAGNETIC PHYSICIAN.

DR. BARNES IS EMINENTLY SPOKES-FUL IN TREATING ALL CHRONIC DISCUSES.

No. 136 West Monroe St., Calengo.

Thrars the sick by magnetic touch, and the use appropriate imagnetized remedies. Also make clairvoyant examinations. Patients to ipated by letter should wen age, see, and beading syn than the artist of the patients of the

letter should sent age, sex, and rd in private families if desired. SAMUEL MAXWELL, M.D.

CLAIRVOYANCE.

Br. P. T. Johnson examines discuses by r g a lock of hair, name, and age, stating sex-\$1, ananying the order. He also prepares a sure an copian and morphine enters; three months will opium and morphine enters; three months will cur-most inveterate case. Charges, six dollars per month also prepares a sure cure for ague, 50 cents per bottle Il be sent by express. Address him at Yp-llanti-

The Well-known Psychometrist, A. B. SEVERANCE.

Wit: give to those who visit bim in person, or from a graph, or from lock of ladir, roadings of character, ma changes, part and future, advice in regard to bisin diagnosts of disease, with prescription, adaptation of children, hints to the inharmonicosty married, etc. Terms, \$2.00 for full-defineation; brief defineat \$1.00.

A. B. SEVERANCE.

DR. ABBA LORD PALMER.

Box 201, New Boston, Ill.

Box 201, New Boston, III.

Winoteepi Psychometrist, and Universal Physician,
Soul-Reader, and Business Medium.

Can diagnose disease by likeness, autograph, lock of
hair, without a fallanc, and give presertion which, if
followed, will surely curv.

Can trace stolen property tell the past, present, and
future, advise concerning business, and give written communications from spirit friends.

Diagnosis of disease with prescription, \$2.00. Communications from spirit friends. \$2.00. Delineation of character, with advice concerning marriage, \$1.00.

nt vio if

MRS. A. H. ROBINSON. Realing, Psychonetre, and 148 Fourth Ave., Chicago.

so the quantity of the science takes enguizance of.

One pre-cription is usually sufficient, but in case the patients to the permeable continuous and patients in the permeable continuous patients in one permanently cured by one pre-cription, the application for a second, or more Lacquired, should be made in about tet days after the last, each time stating any changes that may be apparent in the symptomeofit discusses.

Miss. ROBINSON also

DR. JOHN A. ELLIOTT, THE HEALER, at 35 Bond street. Call from 9 a.m., to 5 r.m. Willies due patients at a distance by bock of bair, and prescrip us will be given where they will apply. Magnetic medies prepared and sent by express on moderate

ins, inclose §2.00 and two stamps, with lock of hair, full me and age, with one leading sympton of diser, and address care of box 5120. New York P. O. "What I Know of Insanity."

AN IMPORTANT NEW WORK MENTAL DISORDERS.

DISEASES OF THE BRAIN AND NERVES,

Developing the Origin and Philosophy of

MANIA, INSANITY, AND CRIME, With full directions and prescriptions for their

By Andrew Jackson Davis, author of Twenty volumes on the HARNONIAL PHILOSOPHY, etc. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

JUST PUBLISHED.

STARTLING CHOST STORIES!

AUTHENTIC SOURCES. Compiled by an Eminent Scottish Seer-

With Numerous Graphic Illustrations. PRICE 50 CENTS; POSTAGE PREE.

. For sale by the Religio-Philipuse, 150 Fourth Ave.; Chicago.

Spence's Positive and Negative Powders for sale at the Religio-Philosophical Publishing House 150 Fourth Ave., Chicago.

Original Essays.

Written for the Religio-Philosophical IS THE WORLD READY!

By Susan C. Waters.

Living in this nineteenth century, when thought with rapid strides traverses many hitherto unexplored regions of science and philosophy, we often hear it said that "The world is not ready for it," Just as if there was some truth or fact that could come to the world prematurely. The same declaration has been made in all ages of the world, its frequency has been in proportion to the rapidity with which new steps in progress have been taken.

The world ready? yes, certainly: otherwise the truth or fact could not come. It is useless to wait for all individuals to be ready; such a time has never been in the past, and what assurance have we that it ever will be so in the future? "The world is not ready for it," is, and ever has been, the declaration of bigoted conservatism; the weapon of resistance with which the grandest achievments have been met.

which the grandest achievments have been net.

What if men did declare that the world was not ready for that scientific postulate, for the titerance of which Copernicus and Galileo sufternet on the world was ready and the utterance as not premature, or it could have been swept to hat age. When Harry discovered the circulation of the blood the world was ready, tough men of science stood forth to deny the act, and to discoverer was made to take the place to the place of the place when the ignature was made to take the place to boiling pitch, to staunch the blood when a many was ready for the more human practice, and in minan life should "be hung upon a thread hen boiling pitch had stood the test for centre."

inough the incury of physicians were gauged that human life should be hung upon a thread when boiling pitch had stood the test for centuries.

As we look down the aisles of the past, we see that in science, government and religion, truer and better perceptions have at first been rejected as insane, or permicious, simply because they were new and not understood. But the growing civilization and onlightenneut of the maintaining the set idea, though the words world for the test idea, though the words world for the test idea, though the proceeding agreement of the conservation and shrey of succeeding agree Creeks, whether scientific, political, or religious, though giving ample freedom for the generation that gives them birth, become, as it were, graphing irons to chain humanity too barbarous or less enlightnessed past, which were the seen that the seen of the processes of the proc

terests, and the mutual appendence of widnals.

The world was ready for Spiritualism, with its sont-satisfying revelations, ready to be bless-the sont satisfying revelations, ready to be bless to the outer senses, and lost even to the eye of faith, but so really alive and so vividity perceptible, in the absolute knowledge which Spiritualism brought to the understanding.

The cold materialist, though he knew it not, was ready to mel into tears in the embrace of loved ones, whose individuality he had supposed was passed to nothingness. Full many a zeal-ous churchman was ready to drop his formulas and faith, his traditions and his creeks to grasp a knowledge, a philosophy, and an experience that made the intellect rich and the whole soul

and faith, his traditions and his creeds, to graspa knowledge, a philosophy, and an experience that made the intellect rich and the whole soul glad.

Yes, the world was ready for Spiritualism, though the bigot knew it not, and still knows it not; though he still talks of "that bourne from whence no traveler returns;" though he still makes death almost the charned house of hope, and straigs the dim eyes of faith to catch one ray'd lightlytom the life beyond.

Heat life, we stand on that threshold of time which divides the future from the past, and from the grand lessons which that past teaches. Will we say that the world is not ready for any of the grand reform movements that are being ngitated around us? Will we say that they are premature of table, will we say that they are premature of table, will we say that they are premature of the contract of the death penalty, woman's equality with man in all the right so eliterashy, including equal education, compensation, suffrage and eligibility to office? Are we unready to lace the evils of the social relations in which humanity is now placed, and give our time, energy, and influence to devise or discover remedies for the same? Are we unready to question the soundness and perfection of our governmental system, to see its deficiencies, and to draw a parallel between the divine rights of humanity—the higher law of humanity—the higher have humanity in the future—and those governental institutions which were conditions which now perpetuate so much misery and degradati

which are proposed.

This is only another form of bigotal conservations only another method of solicing that responsibility and action which beliefly to every living soul in this as well as in the spfrit world. Our entire abilities, our setting, nelture, and morality, are all under additinely appointed bond, to come unshrinkingly to the support of every unpopular truth, and to the support of every unpopular truth, and to the support of all truth contained in every consured and caluminated reform. It is not for us as reformers to stand back and criticies the work of others, but rather to bring our insellectuality, our morality and our splittuality, to bear upon all the mooted subjects that relate to the interests of humanity; and until we have fulfilled this pledge, the defects of existing systems, and the

and as of any other member of society.

The whole history of the past shows that no new conception of human rights and human needs has been launched upon the world fully matured and free from deciencies and errors. The prevailing fault has been to pronounce as diabolical, fanatical or impracticable which nature in her division of the prevailing fault of the property of the proper

needs has been launched upon the world fully matured and free from deficiencies and errors. The prevailing fault has been to pronounce as diabolical, fanatical or impracticable, that which nature in her divine proceedure of progression/and electrication proves 40 be good, useful, and the content of the co

Bordentown X J

Written for the Religio-Philosophical Journal. An Orthodox Minister on the War

Path.

Brother Jones:—My discussion with Moses Hull, Editor of The Cruelbe, took place, at Liberty, Drion Co., Ind., beginning on Tuesday pight, Sept. 19th, and closing on the ensuing Thansday night.

Bro. Hull has made in his paper dated Oct. 7th, a full statement of his judgment on the late duel. I am of the conviction that that statement does not do justice either to the Spiritualists, who are interested, I presume, in all the debates conducted by leading men of the Harmonial School, nor to myself as a defender of the Bible against the aggressions of its enemies. It does not do justice to either party, because it does not state the facts, that a just conclusion can be reached in the matter.

I desire to correct Bro. Hull's document through the Retanto-Philosophical Jorenal aweighty, which for the sake of time and space. I will not enumerate.

In giving my correction of Bro. Hull's document, will not enumerate.

In giving my correction of Bro. Hull's document, will not enumerate.

In giving my correction of Bro. Hull's document, will not expenditure the continuent of the debate, etc., seen to require.

Mr. Parker is a rapid talker, sometimes guite log.

one, want my notes of the debate, etc., seem to require.

Mr. Parker is a rapid talker, sometimes quite loglead in his method of reasoning, and would be very
gentlemanly would his ease admit of it; but when
in a tight place be will founder, and in spite of all
an opponent can do, drew the meshes of the net so
tightly around himself that he becomes weak as
water. There were several instances of the kind in
our debate.

our detaile.
Of course I omit in this article all that Bro.
Of course I omit in this article all that Bro.
Of course I omit in immediately competed
with the ent work.
Theselay night, because he desired to final the
speeches to twenty minutes each. I had a
double work to dor first to formally respond to
his affirmative arguments; and secondly, to
throw in for his mastication and digestion
some strong pubulum by way of "negative arguments."

some strong pubulum by way of "negative ar-guments."

Bro. Hull accuses me of floundering, and netting myself, thus becoming "weak as-water." Of course, I shall not retaliate by ac-cusing him of floundering. I believe he did his best work. I think he believed himself do-ing a thorough work. But if he will mention those tight places, or tell us in what those meshes consisted, either in the Couché or the Joyaxus, I will with pen repeat my oral pro-ductions, and let the public decide. Will Bro. Hull do it? We shall see.

Mr. Ps. Gorner profession (he has been a lawyer)

direlions, and let the public decide. Will BroHull do it? We shall see.

Mr. P's. Former profession (the has been a lawyer)
has worked somewhat against him as a debater. We
think it impossible that any one could help but see
that many other streams were deplated as notfeetly transparent as to militate against him.
Like many others, Mr. Parker loves truth, but when
engaged in controversy he, like too many others,
loves victory more. It is in these instances that we
would prefer to stain at the muzzle rather than the
breech of his guns.

Bro. Hull here gives me credit for "many
arguments," You will remember I was respondent in that debate; Moses was affirmant.
But he charges me with perpetrating ad cuptundum rulgus arguments, But he seems to
forget that those arguments were made out of
material in which ad oup. rod, could have no
place, as an element even. Nine of them were
made from premises constituting the basis of
Mr. Hull'swork, "The Question Settled." Ten
of them were framed upon the solemn, formal
enunciation of Spiritualistic teachings by E. V.
Wilson; and nine of them were based upon a
broad induction of Harmonial Teachings—ad
explandum relyus is not made of such material

Still Bro. Hull accuses me of "pettyfogging."

Still Bro. Hull access in not or pettyfogging."

Still Bro. Hull access in of "pettyfogging."
Well, that is easy done. I did not expect Bro. Hull to pass an encombinity upon my work; but I did expect the would leave out of his report their numerical property of the numerical property of the numerical property of the property of the

truth, but I love truth more. Bro. Hull should not pass judgment on the motives of any one. Mr. P. had laid out a hundred dollars in books, and spent two mouths time in gathering quotations, in writing out the arguments he was to use in the book. Finding that he could not follow us, we fill-lowed him, thoroughly routing his furces from ev-ery battery he had planted.

In the fo g section these things demand

In the foregoing section these things demand notice.

Bro, Hull is in error as to the amount paid for "Books," I estimated the total of my expenses about "one hundred dollars." This was an estimate in the rough. A close computation afterwards made, reduced my estimate to less than eligity dollars.

Bro, Hull says "He was nothing when outside his book,"—a plain concession that I was something when inside my book. Now that book was what Bro. Hull found emphalically something. It contained thirty-two individual arguments, not one of which did Bro. Hull answer—indeed, so completely was he taken by surprize, and so totally stunned by said book, that I offered him publicly \$100, if he would show me that he had taken adequate notes of one of the arguments, which he failed to do. With debaters, this fact is significant. It needs no expansion.

Araia Bro. Hull says that I could not follow

With ucourer, in the money and not pain fro. Hull says that I could not follow him, therefore he followed me, thorough routing me from every battery I had plante in correction, I desire to say, that the publican tudge correctly when all the facts are state.

Bro. Hull introduced into his first speech one affirmative argument, or rether a part of an affirmative argument, when his time expired. In my response, I repelled the advance he had made by rejecting the definitions of his terms, which were not the definitions of his terms, which were not the definitions of his terms, which were not the definitions mutually agreed upon in our published correspondence. I then fully responded to the relevant facts presented after which I threw out two or three arguments supporting the negative side of the question. From that time Bro. Hull was put upon the defense of Modern Spiritualism, and to the end of the debate, he offered no more affirmative proofs, notwithstanding I proposed to give him one half hour of my own time in order to bring up his work, and let me hear some of his evidence in behalf of his proposition. He refused to accept the time, and did not present any further affirmative proof. How could I follow him, when he refused to lead, and felt himself oblight to become respondent in the debate in which he had long advertised himself as affirmant? When I attempt to offer a proposition, if my opponent throw me into the defensive only. I know I am defeated. Bro. Hull, however, when in the same predicament, publishes himself eight he was a significant of the missing the same predicament, publishes himself eight here in the same predicament, publishes himself eight here in the same predicament, publishes himself eight here is a significant and hopes to be able after the first of here and not a significant and hopes to be able after the first of here and not a significant and here.

when in the same predicament, publishes himself victor.

He is gathering for us again, and hope to be able fetter the first of January to meet us on different propositions. Probably he would not consent to go into another discussion of the old, unless forced by outside presums, to do so.

Two points in the foregoing need a little illumination.

During the debate, Bro. Hull had much to say about the Jehovah of the Jewish Seriptures. As I deemed his assections bold and permicious, and as he had frequently uttered them to public audiences in Liberty and vicinity. I deemed it proper to see that the slanderous imputations cast upon dehovah he made good, or slander be fixed upon Bro. Hull and all others who utter the same imputations.

Therefore I asked Bro. Bull to affirm the following:

Prop. 1. The Jehovah of the Jewish Scriptures is a wicked, base, ignorant, malicious spirit of a dead man.

Prop. 2. The Jewish Scriptures teach a false and pernicious philosophy, morality, history and science.

The debate to be gowerned by the rules of controversy as laid down in Hedjisdogio.

The discussion to take place any time after January 1st, 1572, if the citizens of Liberty desire it, and will compensate the disputants.

As to the "edd" proposition, which is as follows:

Phonosytron.—Booked. That the teachings of

follows:
Poscostriox:—Rose of, That the teachings of
Modern Spiritualism are better calculated to elevate
humanity, mentally, mentally, and spiritually, than
those of the Jewish and Christian Scripturally,
Mosts Hell, Affronant,
W. F. Parker, Rospondent,
Bro. Hull thinks I: "probably would not consent to go into another discussion unless forced
by outside pressure."

Bro. Hull thinks 1" probably would not con-sent to go into another discussion unless forced by outside pressure."

If Bro. Hull enjoys his victory at Liberty, I desire to make him happy several times more, over the "old" proposition. I will meet him on that proposition at ten different cities dur-ing the coming year, if he desires it. He may choose the points—where we shall be com-pensated for figure, etc., as it would not be right to suffer loss in that kind of work. With kind and brotherly feelings for Bro. Hull and your-self, I am, etc.

W. P. Parsen.

W. F. PARKER. Wauseon, Ohio, Oct. 9th, 1871.

PHYSICAL MANIFESTATIONS.

Letter from A. N. Blukesley.

BRO. JONES: Having witnessed the great physical demonstrations of spirits, through the mediumship of Harry Bastan, and, as inany here have been trying to defame him through the press as an impostor, and having attended several of his seances at Mrs. Read's, 157 Sixth Avenue, I have thought a plain, brief account of facts may serve the cause of truth, and vindleate an honest and true man; and if any dispute the phenomena to be actually caused by the spirits disembodied, let them explain, account for, and do'the same things themselves, and thus demonstrate their cause to be other than disembodied spirit; and if they cagnot do this, let them own their error.

The facts are these: The andience was invited to the and unthe him, and at any time to examine the ropes and the state of affairs and free were tied, and his body and legs secured fast to a wooden chair in which he was sitting, Light—examined by four to six men; all fast and firm. Dark—bells were ring and thrown around, trumpet speaking, music, etc.; names were called, compliments passed, etc. Light—liarry fast tied as at first, but stiting in the clair on the table; examination, all right. Dark—dual in the bor again. Then white paper was put under his feet and marked around with a lead pencil; a penny put on each foot, each knee, and each hand, and on his head. Dark—guitar, tumborine and harmonia played together; bells rung. Light—larry fast died, paper and pennies undisturbed, and as old iron ring on his anne. Examination, all other and tied, paper and pennies undisturbed, and as old iron ring on his anne. Examination and all circums and the content of the strucking of the care of the sum o in the air in front of ardiaence, and over their heads, making quite a fisceze in our faces, while we, the front rank, at had hold of a rope stretched across the room and around the one at each end of the front rank, and held by one in the second rank, all joining hands while hold of the rope, making sure that none could pass to Harry to assist him. Light—examination; all right, but the ring was now on his head;

me one communicating with the hall locked on the inside, making thus sure, in sight of the audience, that none could be therein without knowledge of the audience.

The audience now formed a circle around the room: each person takes hold of his or her neighbor's right wrist, leaving the handstree, with the left hand, and is no no account to break the circle. Harry sits in a chair in the middle of circle, untied, and is to clap his hands the whole time of this performance, that we may all know his whereabouts and just what he is doing. This he close faithfully, much of the time talking with various ones in the circle, showing that the trampet talking is not ventrologism. Dark—the guitar is played floating around the circle also; hands hap our knees and our hands, and shake hands with several; hands were laid on my knees and hands, and felt-like human flands, only colder; a hagdkerchief, laken from one and flirted in the fixee of the

laced in my lap and the strings struck two or aree times, and our unseen visitants bid us Good night, good night," and all was over. ight—Harry sitting back toward me, as at

three times, and our tinseen visitable out use "Good ingisht, good night," and all was over. Light—Harry sitting back toward me, as at first.

On taking the sense of the audience, all expressed periect satisfaction that the seance had been conducted without deception, and in received the satisfaction that the seance had been conducted without deception, and in the seance had twice sprung a light on him, yet he was found all right, the was found all right the same, except that while tief and set on the table his spirit friends could not take him off, and some of the audience took him down; and after examination, and while fast tied, his coat was taken off and flung on the input of the front rink. Light—all right. Dark—one sleeve of coat put on Light—all right to the state of the could not be used to the same that th

ments around's who put the guitar on their arms?

In every scance the rope was held by the front rank, as first described, hands joined, etc. This evening, before the scance began, my leg was twice struck by the invisibles while the light was burning.

I give the simple facts in few words. Let the wise heads who deny that these things are done by spirits from the unseen word, not only account for, but do them also, as they are now done, if they can; otherwise they have no claim whatever on any one for sincerity and truth.

Go and see it if you please.

The most truly wrong or right.

The most truly wrong or right.

The most relay wrong or the truly and truth.

Sean, by science, Harry a face,
His form, behavior, features:
Tell us if you find a trace.

And expose him if you can,

And thus be a mouse or man!

P. S. I opnited to say that rings and bracelets

And this be a mouse or mail

P. S. I omitted to say that rings and bracelets
have been taken from the wearers and placed
on others, and siles finally placed back upon the
cowner. Also, that while the circle stung, one
invisible sung old-fashioned bass through the
truinpet, and another voice above the circle
sang troble. Mr. Bastian is an extraordinary
physical medium.

Oct. 24, 1871, New York.

Written for the Religio-Philosophical Journal. Statuvolence.—By Samuel Underhill.

Statuvolence.—By Samuel Underhill.

I wish this word had never been invented. It means carring yourself by your own will. Is it not a pity that Dr. II. T Child cannot see it! There is one great too bastacle in the way. He is willing, that is plainly evineed by his using the new word, Statuvolence. The difficulty is with him, as with ne, we both know better, which makes a great barrieade that we can't pass. I have often had persons that were in good health, all but a local affection, magnetize that themselves. But, as is my custom I test all things. I know that we heal by the healer's magnetism, but I have been testing the statuvolent plan and fail to get any sleep. Jesus perceived that virtue went out of him when he healed, even when it was styll system from him. Solomon understood that the magnetic enanation from a young and healthy girl would feed the expiring hump of life in his old father. With all the editorial puffing, in five years, unless the author blows hard, it will die out. When a man like me, or Fahnestock tells a person like Henry T. Child that there is notruth in his statement, he ought, and I hope is, prepared to hear plain language. I believe Dr. Fahnestock to be a very good man, anxious to spread the truth. I have found two persons with good minds that affirm that we are both right. I have been trying to get persons saleep by his plan—it don't work; and yet, with II. T. Child and Fahnestock, I have long taught the exercise of will power to keep off disease, the cholera, etc., and the ald to recover by the will power excling hope, and other organs making them throw through the system the magnetism secreted by that organ and others. In numipialing magnetically I excle hope, firmness, etc. This all good physiciana do more of else. Lauffer much from absorbing the diseased magnetism of patients—came near losing my life once or twice—and, patients draw strength from us, and are sensable of it. I make it a rale to preve my confidence in my subject by writing short articles.

Letter from J. Tinney.

Letter from J. Tinney.

BROTHER JONES: As our last communication probably shared the fate of your office, the following is a brief abstract of its contents. It was simply a continuation of former efforts to induce Spiritualists to examine the base upon which they are building, and see its rottenness, a life principle dragging around a dead and putrid carcass. This they have as persistently refused to do as did ancient professors to look through Gallelo's telescope, or modern orthodoxy to examine the claims of Spiritualism. Is it not enough that the entire history of the past is one continued scene of discord, strife and desolation; of high resolves and ruined hopes, produced by this worse than increase lielief or must the future, suffer the sameconseq uncess from the same cause Y To avoid this, a new departure upon an entire harmony can ever exist on the unchange of base from the supreme to the unchange of base from the supreme to the unsal, has been the end and aim of our feeb forts for the last fitteen years, and to the forts we are well aware we have been pron by intelligences entirely above our compaion in our present condition, and it has as much of an enigma to us as it may been to those who have tried to teach us, we were so persistent in that which subjust to the sneers of 'those by whom we formerly been petted, but that enigma is solved to our satisfaction, and to the invited who assisted in the solution, we tour grateful acknowledgment.

GHOSTS IN INDIANA.

Indiana has long been the home of sensations in crime and divorce, but the following
story, published by the New Albany Standard,
surpasses anything yet reported from there,
and seems like a return to the days of the Rochester knockings!

From a letter from a friend at the little town
of Haron, on the Ohio and Mississippi Railaround, we learn the particulars of some very singular spiritual manifestations. Our correspondent states that some fifteen or twenty
years ago a peddler was in the habit of pasing through that country, selling notions, who
drove a two-horse feam. That one night about
nine o'clock, he passed the house of a Mr. Rubeck who lives some miles east of Harrisonville,
on the Bryantsville road, going towards the
former place. This was the last that was ever
seen or heard of him. The fact of his being
missed and failing to make his regular visits
created some talk in that neighborhood at the
time, but soon died away, and the peddler was
forgotten.

On this road, about one or two miles from

time, but seon died away, and the pedalter was forgotten.

On this road, about one or two miles from White River, and some two and a half miles from White River, and some two and a half miles from Harrisonville, is a very rough hill, the which the road runs, and on the top, on the southwest side of the road, is an open field, long since abandoned. Near this field, and right by the side of the road, stands an old dead tree. Some three weeks ago, Mr. Rubeck was passing along this road, on his way home from Harrisonville, at about 11 o'clock at night. The night was quite dark, and it was with considerable difficulty that he could keep in the road, or prevent his horse from stumbling over the stones that obstructed the highway. He finally, however, reached the top of the hill, River and a noise over in the old waste-field above described, which he took to be two dogs engaged in a desperate fight. Their growling, barking, snapping and scentching was fearful. It was apparently the most sanguinary dog-right he had ever hegal. At the moment it created little or no surprise. He only wondered that two dogs should be at that time of night so distant from any human habitation (for there is no farmhouse within a mile of this field), engaged in such a desperate encounter. On second thought, however, he concluded that they had been out on a sheep-hunting expediture highly and been out on a sheep-hunting expediture had been out on a sheep-hunting expediture had been out on a sheep-hunting expediture had been out on a sheep-hunting expediture highly and he was a stream of the hill, and he had seen on the head the beheld large broken links of what appeared to be a boat chain, red hot, falling around the tree, sizzing and scorebing. There scened to be aboat chain, red hot, falling around the tree, sizzing and scorebing

the following night, when the same scenes were repeated.

The dogs barked, the red-hot chains fell, the unearthly grouns rose up from the ground, the frightened team came thundering down upon them, the voice was again heard in the field calling for help and begging Jim not to

flent canning for near many second murder.

Most of the witnesses to this second demonstration of the unearthly visitants, if such they may be called, became panie-stricken and pre-cipitately fled. Those who remained, could find no reasonable solution of the mystery, though one or two, who knew intimately and distintly remembered the missing peddiler, are willing to swear that it was his voice that called

though one or two, who knew intimatery and distintly renumbered the missing peddler, are willing to swear that it was his voice that called for help.

The next day more chizens gathered upon the hill, and dug as close to the spot where, the barking dogs were heard as they could, and what was their surprise when they unearthed a skeleton. Some parts of the clothing were still preserved, and were cut in several places, which looked as though they were made with a heavy instrument, such as an axe or hatchet. These last discoveries have created a considerable excitement in the neighborhood, and some think it explains the mystery which surrounds the disappearance of the peddler, and will ultimately lead to the discovery of his murderer, if he was murdered. Taking the facts all in all, it is a singular affair, and if it does result in what our correspondent intimates, it will add something to the establishment of the theory of Spiritualism.

NOTAING LAKE IT.—We refer to NATURE'S HAIR RESTORATIVE advertised in another column. It is in one bottle, and as ciear as ice. No gum, no fith, no poison. Examine it. See advertisement.

THE willow that bends to the tetripast often cand so in great calamities, it sometimes happens that light and frivolous spirits recover their clasticity and presence of mind sooner than those of a lottler character.—Walter Scott.

A DISPOSITION to dwell on the bright side of naracter is like gold to its possessor, but to nagine more evil than meets the eye betrays finity for it.—Sigourney.

Catalogue of Books

All oders, with the price of books desired, and the additional amount mentioned for pastage, will need with prompt attention.

cice. 57. Artificial Sommanbullum by Dr. Palmestork. 1.55. Altice Valc. by Lels Warren Class. 55. American ty Guestions, Practical and Spiritual, by A. J. Buestions, Practical and Spiritual, 1.55. by A. J. Buestions.

1.55 16

make of spiritual Existence, and of the World 1.55 in the control of the control Cloth pproaching Crisis, by A. J. Davis percentage Crisis, by A. J. Davis postelles, firm-instend from the Prench by Renan Stellar Key to the Sunmer Land, by A. J. Davis Taylor

Kbo for a Blow. a book for children, by H.

Wright. Small edition. ration of the World, by G. H.

Wight.

Auge cellion

feptly and Burnation of the World, by

feptly and Burnation of the World, by

feptly and Burnation of the World, by

Rev Opener, by Zepts, paper 26 61

Roman Lawyer in Acrusslem in the fact een

along between the facts of the Bible and the

fact of Modern Spiritualism, by T. G. Festler

drews on Spiritualism, by T. I. Foreter

Journal of the Company of the Company of the Company

Auditionalism, by Hudson Turtle. , gr. (n)

reman of Spifttunism, by Hudson Turtle
bible in India
bible in the Balance
strong of Sann, by A. Graves
support of Sann, by A. Graves
support of Sann, by Mrs. J. R. Guide
franches of Palm, by Mrs. J. S. Adams
to Thyself, by Wn. Denton,
languat Geeta; or Hudson New Yestamana
ordigan Mrs. against the Law of Life and
Payer.
P 1.50 16 1.00 08 1.75 16

itation of Man, by George Combe, son Sense Thoughts on the Bible, by Wm.

Commongray, by C. V. Brander, C. V. C. Carlotte, C. C. Carlotte, C. Ca

M. B. Craven
Descent of Man, by Darwin, Two Vol. (\$2.0)
per Vol.)
per Vol.)
per Vol.)
Descent of Man, by Darwin, Two Vol. (\$2.0)
per Vol.)
Descent two there-their leonariable and InDescent, by Rev. Robert Taylor, written by him
while imprisoned for blaspheny. This work
is an account of the origin, evidence, and early
below of Christianity.
Description of the
Great and Last Judgment, with other poems,
from the sixth edition of 1115.
Devil's Pulpit, by Rev. Robert Taylor with a
Skotch of the Author Life.
Delige, by Win. Denton.

and the After Life, by A. J. Davis, paper of the Bible, Demonstrated by the Truth

Hall a Theological Populates Cloth of the Mother over the Character and ny of the Bace, by H. C. Wright. Paper

following the Boundary of Another World, by tober Dale Overs.

The Property of Another World, by tober Dale Overs.

The Thought Concerning Religion, or Nature of Theology, by J. Ilwa's Little Willed Guardien, an In-pirational Story, by J. antain, by A. J. Davis time Life, by Mrs. Sweet, citive Wife, by Warren Chaseling Night, an In-pirational Pown, by Mrs. did Night, an In-pirational Pown, by Mrs. to Agar, by Miss E. S. Phelpe is Wilde Open, By George Wood nelle, a Tale of the Great Rebellion, by Emana Vitte. nal Story, by J.

the area of the orders of the control of the contro

ant; or Gleanings from the Past, by G.

and Philosophy of Evil, by A. J. Davis.

d's Book of all Religions, including Sp ard's Book of all Religions, including Spir-bern. 2.00 Bible and Mother Gosse, by H. C. Wright. 25 and Why I became a Spirituals. 25 Illation's Vow, by Lois Walsbrooker. 1.00, 0 Bafte, by E. P. Miller, M.D. Paper. 27 b. 1.00

cloth edged In. by Elizabeth Stuart Phelps, author of Gates Ajar.

the Apr.
Globe.

of the Intellectual Development of pe, by J. W. Draper, M.D., L.L.D.
Physiology, Statistical and Dynamical, et Chalifons and Course of the Life of by J. M. Desper, M.D., L.L.D. 650 pp. 5.50 60

a Bevil: The argument Pro and Con. r's Text Book, by Robert Cooper. tive Communications from Spirit Land, netive Communications from Spirit Land, Mrs. M. E. Park. Medium. Sents in my Life, by Dr. D. D. Home. In-therion by Judge Edmonds. is it the Despair of Science, by W. D. Gunning Jesus of Nazareth, by Alexander Smyth. Jehovah Unveiled, or the Character of the Jew-ish Delty Delineated

Delty Delinested 35
of Arc—a Biography translated from the
auch, by Sarah M. Grimkoe 1.00
er's Secrets of Bee-Keeping. Paper 50

cidader's leccreta of Bee-Koeping, Faper ...

Boards ...

Rean, with explanatory notes, by tecorgo Kale. By N., cmp pp. Bee teclition men produced by the second se 1.50 \$4

as it should be, by C. S. Woodraff, M.D.
Life and Moral Axioms of Confucius, by M. R.
K. Wright.
Letters to Elder Miles Grant, by Rev. Moses
Hull
Living Present—Dead Past, by H. C. Wright.

yceum Guide. Cioth Cover Boards, 75 cents: postage 16 cents. Paper... are of Marriago—Its Usclossness and Injustice, By C. L. James. dental Philosophy, by C. L.

of the Bread of Life, by D. S. Cadwallsand for Children (for Lycenme), by A. J.

Night Side of Nature, by Crowe
Ordeal of Life, Dr. J. C. Grinnel, medium.

40 02 1.50 20 75 12 2.00 24

8.00 84

60 06 35 01

20 70

30 02 1.25 15

rdeal of Life, section Spirituans.

Wen Diption

Wen Diption

In Placed by Wen, Iberaton

primisen, the Leewon of Agreprimisen, the Leewon of Agreright of Cylillaxion and Primitive Condition

of Man, by Sir J, Lubbock

right of Spirituation and Primitive Condition

of Man, by Sir J, Lubbock

right of Spirituation and References,

by 6. & Kittridge.

Sir Control Diption Proceedings of Pitch

American Edition, 255 octation pages, two sleet

plates. Largest and most correct edition in

the English Language. Condition more matter

than the Leenon Edition which sells for \$10.

State of Life, by J. S. Adams. Paper cover

Theory

5 00 10 50 0H 65 16 10 16 1 30 16 1 50 20

inchellice for A. J. Davis Sargent ... netralia, by A. J. Davis discophy of Spiritual Intercourse, by A. J. Davis, Paper ... 1.25 16 1.75 24

Norms from the Inner Life, by Lizzie Doten, "Billosophy of Crestion, by Thomas Paine, Through Horace Wood, Medlum, Cloth, Paper Real Life in Spirit Land, given Inspirationally, by Mrs. Maris M. King, Rules for Formling Spiritual Circles, by Elmma Harvings

or for Forming Spiritual Circles, by Elmma lancilings and Physiology, by R. T. Trail, M.D. 2 400 ange Visitors, Dictated through a Clairwoyant 1.20 ritual Harp, bridger Edition 1.00

Sexina Physics, Dictard through a Clairvoyant Straine, Victors, Dictard through a Clairvoyant Mobileger Edition. Secured to the Love-Life, by the Spirit of Dr. E. K. Kine. Secure of the Spirit of Commid-ter of the Commission of

1200 18 C. Wright. Paper.

18 C. Wright. Paper.

18 C. Thiers, by Kilkabeth and Win. Deutsu J. Spirit Manifectations, by Adin Ballon

18 Spirit Maysteries Explained, by A. J. Davis

18 Supremary of Resson, by Mose Hill

18 Scial Evin. by Mrs. M. A. Kiling

18 Scial Evin. by Mrs. M. A. Kiling

18 Songe of Life, 19 S. W. Tarker

18 Songe of Life, 19 S. W. Tarker

18 Spirital Found, by S. W. Tarker

18 Spirital Found

18 S

1.00 08 50 64 1.75 20 10 02

Paper Science of Evil, by Joel Mossiy Spirimal Manifestations, by J. S. Ramer Sunday Question and Self Contradictions of the Bible 50 00 System of Nature, or Laws of the moral and Physical World, by Baron D' Holback

nysical World, by Baron D' Hollack wit Terrible Question, by Moses Hull ne Love; what it is, and what it is not, by A. B. Davis e of a Physician, by A. J. Davis o Question Settled, by Moses Hull of Relical Settled, by Moses Hull Settle of Jewne Christ and in Merits of them. What is the Difference between them; yill. C. Wright e Inner Mystery, an Inspitational Poem, by Jarie Doten. The Que The Mer Thoms others by H.

The Inner Mystery, an horner Lizzle Boten
Lizzle Boten
The Voires, by Warren Sumner Bariow
Theological and Miscellaneous Writings of
Palne
Daine Thomas Paine's Pitcromage to the Spirit World Thomas Paine's Pitcromage to the Spirit World Tobacco and its Effects, by H. Gibbons, M.D. Underfill on Mesmerlem, poetpaid Underfill on Mesmerlem, poetpaid Underfill on Mesmerlem, pertaid Unwelcome Child, by Henry C. Wright. Paper (Coth.)

of Prayer, by Barlow res of Creation

1.00 12 Count here
What Is fight, by Win, Deuten
What Is fight, by Win, Deuten
What Is Spiritualisen, and Shall Spiritualiste
have a Creed by Mrs. M. King
Whatever is, is Right, by A. H. Child, M.D.
100 in Sheep's Contining of tools in the Counti100 Q2
Year Book of Spiritualism. Cloth 123: 20
100 for

Paper

T E ARE ALSO NOW IN A SITUATION TO WITE
into Miscellaneous Books of any kind published at
the high property of the property of the published at
then by mail or express, as may be desired. If some twill send
than by mail or express, as may be desired. If some two
there is a public of the property postage. The patronage of our
feedad is soldited. In making remittances for books,
bey postal orders when practicable. If postal orders cannot be had, register your letter.

HERMAN SNOW.

319 REARNEY ST., tup stairs; SAN FRANCISCO, CAL. Keeps for sale the RELIGIO-PHILOSOPHICAL JOURNAL.

And a general variety of Spiritualist and Reform Books at Eastern prices. Also, Orton's Anti-Tohaco Preparation, Speace's Positive and Negative Powders, Adams & Co.'s Golden Pene, Planchettes, Dr. Storer's Nartifive Compound, etc. Catalogues and Circulars malled free.

in U.S. currency and postage stamps of Remillance on ...
d at par. Address
HE IMAN SNOW,
SAN FRANCISCO, CAL.

Box 117.

1.00 12

50 06 75 12

50 05 75 12

WARREN CHASE & CO.,

614 NORTH FIFTH STREET, ST. LOUIS, MO., Keep constantly on hand all the publications of the Religio-Pathotophical Publishing House, Win. White & Co., J. P. Mendum, Adams & Co., and all other popular

Exeter Hall!

Exeter Hall!

HAVE YOU READ EXETER HALL?

THE POLLOWING ARE EXTRACTS FROM A PEW OF THE notices of EXETER HALL, the Theological Romance: "The plot and passion in Exeter Hall show an experienced hand in their delineation. Exeter Hall proves that the author has something to say and knows how to say it."

—Public Opinion, London, England.

"It is indeed a wonderful book."—New York Mail.
"We commend it to the widest popular approval
Banner of Light, Boston.

"We have no hesitation in declaring this a great v-Unicerse, New York.

"The book is well and powerfully written. . . . The most scorching work ever published in America since the Arc of Penson."—Liberal, Chicago.

"One of the most exciting romances of the day."-Demorest's Magazine, New York. strative of the errors of theology."-"Convincingly Dis

"The humane and charitable tendencies of the book must receive the approbation of every friend of human-ity,"—Daily Telegranh, Toronto, Canada.

Price, 60 cents; postage 4 cents.

. For sale, wholesale and retail, by the Religio-Phi
phical Publishing House, 150 Fourth Ave., Chicago.

THE HIEROPHANT;

GLEANINGS FROM THE PAST. Being an exportion of Biraical Astronomy and the symbolism and mysteries on which were founded all. Aniel Heilgions and Secret Societies. Also are explanation of the Dark Sayings and Alexandres which about a the Fragm. Seviels, and Christian Bibles; also thefficial series of the Doctrines and Observations of the Motern Division Christian Christ

Price \$1.00; postage 12 cents.

*** For mis, wholessie and retail, by the Religio-Philophical Philishing House, 150 Fourth Ave., Chicago.

THE LAW OF MARRIAGE.

BY. C. L. JAMES. An exhanstive argument in favor of liberal divorce legislation. For sale at this office, price 25 cents; postage 2

Spence's Positive and Negative Powders

New Adrertisements.

Prof. Wm. Denton's Works.

RADICAL RHYMES. In answer to repeated calls the Author has published these Poems. They are written in the same bold and vigorous style that characterizes his prose grittings. Price §1.35; pesiage 12 cents.

Author has gublished these Poems. They are written in the same boil and vigorous siyle that Characterizes in the same boil and vigorous siyle that Characterizes THE SQL'L OF THINGS; OH PSYCHONETHIC RESEARINGS AND DISCOURISE, IF Win, and Elizabeth M. F. Deuton. This truly valuable and exceedingly interesting work has basen a place smoog the shandard literature of the sha

WHAT IS RIGHT: A lecture deliveral in Music Hall, Boston, Sunday Afternoon, Dec. 6th, 1868. Price 10 couts: bustage 2 couts. COMMON SENSE THOUGHTS ON THE BIBLE, For common sense people. Third edition—enlarged and re-vised. Price 10 cents; nostage 2 cents.

CHRISTIANITY NO FINALITY; OR SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 16 cents; p. 2 cents. SUPRIOR TO CHRISTIANUTY. Price 16 conts. J. Events.
OLTHODOXY FAZES, SINCE SPRITTIALISM IS
THE DRAZES INSPIRE LIGHT OF MODERN SURKNEE.
Price 16 conts, gooding 2 conts.
BE THYREIG. A Discourse. "Price 16 conts. It conts.
IS SPIRITIALISM TRUE: Price, 12 conts. postage 2 conts.

*, *For sale, wholesale and retail, by the Religio Phile-sophical Publishing House, 150 Fourth Avenue, Chicago,

Mrs. Maria M. King's Works.

AILTH ARTHUR OF NATIONS AT UNION AT THE PHINCIPLES OF NATIONAL ACTIONS OF THE A discover the Solar System, have and method of its Development; Farth, History of its Development; Exposition of the Spiritual Tulerers. Price, £1.5; postage, 31 cents.

REAL LIFE IN THE SHRIFT LAND. Hence Life Exposition of the Spiritual Control Control Spiritual Control Control Control Control Control Control Control Control

two Lectures. Price 25 cents; postage free.
WHAT IS SPIRITUALISM 5 and SHALL SPIRITUAL
1575 HAVE A CREED? In two Lectures. Price 25 cents;
postage free.

postage free.

GOD THE FATIER, AND MAN THE IMAGE OF GOD,
In two Lectures. Price 25 cents; postage free. THE BROTHERHOOD OF MAN, and what follows from it. In two Lectures. Price 25 cents; postage free. *; *For sale, whole-sale and retail, by the Religio-Philoophical Publishing House, 150 Fourth Avenue, Calengo.

Dr. E. P. Miller's Works.

TTAL PORCE, HOW WASTED AND HOW PIDESENSED. Colds, Both age 18 conts. Paper cover, 50 cents; postage 4 costs. Every young man and every young woman, every trarriest main and every young woman, should read II. A vast amount of siftering, as well as physical, mental, and wester crim would be prevented if all were acqualanted if it the facts contained in this work and followed its excellent article. Mrs. could be read by every mother in the country. It is an involuble work, and should have a place in every family library.

and a country of the property of the country. The and invaluable work, and should have a place in every family library.

IOW TO BATHER A CAMILY OF THE FORETHE CASE THE CASE T * For sale, wholesale and retail, by the Religio Phephical Publishing House, 150 Fourth Ave., Chicago.

Hudson Tuttle's Works.

ARCANA OF SPIRITUALISM, A MANUAL OF SPIRITUAL Science and Philosophy, With a portrait of the author. Price, \$4.00 postage 24 cents.
ARCANA OF NATURE; on, THE REPORT AND LAW-or CHARTON, 1st Volume, \$1.55; postage 16 cents.
ARCANA OF NATURE; on, THE PHILOSOPHY OF SPIRITUAL SCIENCE AND A SPIRITUA

AREER OF THE CHRIST-IDEA IN HISTORY, Price \$1.25; postage, 16 cents.

\$1.25; pastage, if cents

RIGIN AND ANTIQUITY OF PHYSICAL MAN.

Scientifically Considered; proving man to have been
contemporary with the unsteadon, etc. Price, \$550 contemporary with the man possing 20 cents.

*, * For sale, wholesale and refall, by the Religio-Phil sophical Publishing House, 150 Fourth Ave., Chicago,

Moses Hull's Works.

THE QUESTION SETTLED. A careful comparison of Biblical and Modern Spiritualism. Price \$1.50; postage

PIRITUALISM UNVEILED. This sharp and br little book, by one of our scattest writers and no feetive speakers should be read by all. Price 25 c

THE SUPERIMACY OF REASON. This little work is a matery argument on the Supremary of Reason. The author handless extertaints, as repuesed to renease, the outper flower of the superimary of the 10 treats; postage 2 cents.

THAT TERRIBLE QUESTION, Being on essay on Love and Matrimony. Pire 10 reads; postage 2 cents.

THE WOLF IN SHEEPS CLOTHING: On, the first of the superimary of the superi

* * *For sale, wholesale and retail, by the Religio-Philosphical Publishing House, 150 Fourth Avenue, Chicago.

P. B. Randolph's Works.

APTER DEATH: OR. 2016. DISCRIGODIMENT OF BAX. Price \$2.00; postage \$1 cont. THE WONDERFUL, STORY OP RAYALETTE, and the Instructor a story. Two volumes in one. An extraor-dinary book. Price \$1.20; postage 16 cont. LOVE AND ITS HIDDEN HISTORY. Price \$1.50; post-age 16 conts.

PRE-ADAMITE MAN. The human race 100,000 years ago. The great standard work on human antiquity. Price \$1.50; postage 16 cents.

* For sale, wholesale and retail, by the Religio-Philo-phical Publishing House, 150 Fourth Avenne, Chicago.

Dr. A. B. Child's Works.

A B C OF LIFE. Price 25 cents; postage 2 cents;
BETTER VIEWS OF LIVING; or. Life according to the doctrine "Whatever is, is Hight." Price \$1.00; postage 12 cents.
CHRIST AND THE PEOPLE. Price \$1.25; postage 16

SOUL APPINITY. Price 20 cents; postage 2 cents. WHATEVER IS, IS RIGHT. Price \$1.00; postage 16

* Por sale, whole-ale and retail, by the Religio-Philoophical Publishing House, 150 Fourth Avenne, Chicago.

Looking Beyond.

Life, Soul, Spirit Celestial Body.

ost bragtiful book, written in the author's u d style, afisch with spiritual illuminations an tions. It contains the freshment of the departed reting what they see and less of the "better leads"; the complete of life, the morel ratio of worlds, the brights of life, the morel ratio of worlds, the brights of the transition called death, the true mass of the transition called death, the true mass of the see that the contains of the "life death of the life death of

Price IS cents; postage 18 cents.

. For sale, wholesale and retail, by the Religionophical Publishing House, 150 Fourth Ave., Chic Spence's Positive and Negative Powders for sile at the Religio-Philosophical Publishing House 130 Fourth Ave., Chicago Mew Publications.

AKROPANAMEDE!

What I Know of Insanity," AN IMPORTANT NEW WORK

THE TEMPLE.

DISEASES OF THE BRAIN AND NERVES. Developing the origin and philosophy of Mania, Insan-ity, and Crime, with full directions and prescriptions for their tenament and cure.

BY ANDREW JACKSON DAVIS,

Author of Twenty Volumes on the Harmonial. -Philosophy, etc.

adsome volume of 400 pages; beautifully printed, with an original frontispiece.

Cloth edition, \$1.50; postage 20 cents. Paper, \$1.00; ostage, 10 cents.

Address the publishers, WM, WHITE & CO., at the RANNER OF LIGHT BOOK-STORE, 128 WASHINGTON STREET, RESTOR, MASS., NEW YORK AGENTS, THE AMERICA, NEWS COMPANY, 138 NASSEY STREET

JUST ISSUED! THE MOST ELEGANT BOOK OF THE SEASON.

EXTITLED. POEMS

PROGRESS. BY MISS LIZZIE DOTEN Author of "Poems from the Inner Life."

OF

IN THE NEW BOOK WILL BE FOUND ALL THE

NEW AND BEAUTIFUL Inspirational Poems

Given by Miss Doten since the publication her popular "Poems from the Inner Life;"

TOGETHER WITH FINE STEEL ENGRAVING

TALENTED AUTHORESS.

All Who Have Read Her Poems from the Inner Life,"

WILL WANT ITS COMPANION, THE Poems of Progress.

SPIRITUALIST.

FREETHINKER.

THE PORNIER.

Should have a copy of At.

Price, 81.50: pestage 30 cents. Pall Gill, \$2.00: pestage 30 cents.

- * For sale, wholesale and result, by the Religio Pallcophical Publishing Homes, 150 Fourth Ave., Chicago.

REMARKABLE WORK

ROBERT DALE OWEN.

The Debatable Land

METWEEN THIS WORLD AND THE NEXT.
By Robert Dale Owen. Author of "Footfalls on the Boundary of Another World," etc. (CONTENTS:

**Prefuratory Address to the Profession Clergy.
Book 1. Touching communication of religious knowledges.

to man.
ox 11. Some characteristics of the Phenomens,
ox 11. Physical manifestations.
ox 1V. Identity of Spirits.

men. This book affirms that the strongest of all historical evi-ence for Modern Spiritualism are found in the Gospels, all that the strongest of all proof collegt is substantiate to Gospel aarratives are found in the phenomena of Spiritualism, rationally interpreted: Christianity, freed from ten creeds, sustaining Spiritualism: and calightened

Spirituation sistemating corresumes. Pinally, the author gives his conception of the founda-tion-motive of Chriedian increality and spiritual progress, as set forth by Chriedians-live and spiritual progress. It is a book emissionly satisful to air era like the present, It is a book emissionly satisful on air rail like the present, it is a book emissionly stated to air rail like the present, explored, and when men are disposed to preve all things ere they hold fast to that which is good.

harge, handsome volume, beautifully printed and could.

Price, 82,00; postage free.

*a*for sale, wholesale and retail, by the Religio-Philsophical Publishing House, 130 Fourth Avenue, Chicago.

PARTURITION WITHOUT PAIN;

A Code of Directions for Avoiding m Pains and Dangers of Child-Bee RESTED BY N. L. HOLBROOK, N. D. Editor of the Herald of Health.

Bitter of the Herald of Health.

-207

CONTENTS:

Healthrathees of Child-bearing.

Dangers of Preventions.

Dangers of Preventions.

Preparation for Materialy.

Exercise during Premancy.

The Nith Bath, and Bathly generally.

The Nith Bath, and Bathly generally.

The Mind during Pregnancy.

The Allments of Pregnancy.

THE POSITIVE, RIGHT ARM

HEAVENS. AND

THE NEGATIVE. LEFT, Holding a Double Rein over

DISEASE AND DEATH.

THE GRAND MEDICAL DEMONSTRATION

Of the Age.

THE SECRET OF ALL HEALING.

KEY TO MEDICINE,

Unlocking the Fountains of Health and S-

A SEVEN YEARS TRIAL

BY HUNDREDS OF THOUSANDS.

Proves it to be of Supramundane Origin and

Power. OVERWHELMING EVIDENCES

OF THE TRIUMPHANT SUCCESS

AND OF THE

REMARKABLE CURES. ALL MANNER OF DISEASE

MEN, WOMEN, AND CHILDREN To be afflicted. VIDENCES FROM THE N EVIDENCES FROM THE SOUTH

With which it is possible for

EVIDENCES FROM THE WEST TESTIMONY FROM MEN. TESTIMONY FROM WOMEN

TESTIMONY FROM DOCTORS. TESTIMONY FROM PREACHERS.

TESTIMONY FROM THE PEOPLE. Witnesses Unchallenged. Witnesses Beyond Reproach.

Witnesses One and All, INCOMPARABLE VIRTUES

MAGIC POWERS

MAGNETIC MEDICAL MESSENGERS FROM SPIRITS TO MEN, SPENCE'S POSITIVE& NECATIVE

POWDERS.

39,308 CURES In the following list the total number cures of different diseases, which have been performed by the Great Spiritual Remiedy, PROF. SPENCE'S POSITIVE AND NEGATIVE POWDERS, is indicated by the figures which follow the name of the disease. The kind of powders which should be used in each disease is indicated by the letters "P" or "N" or "P & N," which follow the name of the disease, ""P" standing for Positive, "N" for Negative, and "P & N" for Positive and Negative.

Nearligh, P. 2197: Dyspola, P. 2974: Asthaa, P.

for Positive, "N" for Negative, and "P & N" for Positive and Negative.

Neuralgia, P. 2,137; Dyspepsia, P. 2,974; Asthma, P. 2,218; Catarth, P. 297; Calife and Peter, P & N. 2,418; Remarker, P. 1,278; Pathful Menstruation, P. 1,287; Suppressed Menstruation, P. 191; Frankle Weaknesses, P. 1,261; Prep. P. 2,388; Annancis (illustrace), N. 63; Coughs and Colde, P. 1,759; Heart Diessee, P. 1,381; Prep. P. 1,284; Liver Complaint, P. 769; Paines and Arbee, P. 281; Liver Complaint, P. 769; Paines and Arbee, P. 881; Liver Complaint, P. 769; Paines and Arbee, P. 881; Spensies, N. 743; Acidity of the Stomach, P. 321; Fararle, P. 485; Toothacke, P. 885; Flattineec, P. 305; Hyler, P. 185; Lopicher, S. 19; Expression, P. 881; Condition, P. 384; Dipherda, P. 885; Patherocrina, Geninal Weakness, P. 1,481; Erysiprias, P. 881; Condition, P. 384; Dipherda, C. 185; Patherocrina, Geninal Weakness, P. 1,481; Erysiprias, P. 881; Condition, P. 384; Dipherda, C. 185; Patherocrina, Scientific Menkness, P. 1,481; Erysiprias, P. 881; Condition, P. 384; Dipherda, N. 31; Neropean of Uncere, P. 32; Discape of the Providence, P. 27; St. Vitas Bance, P. 32; Discape of the Providence, P. 27; St. Vitas Bance, P. 32; Discape of the Providence, P. 287; Discape, S. 197; Paralle Control of the Providence, P. 200; April 197; P. 200; P.

BUY THE POSITIVE AND NEGATIVE POWDERS of MONEY FOR THEM TO PROF. SPENCE, AT SENDING ALL SUMS OF FIVE DOL-LARS OR MORE, IN THE FORM OF MONEY OR DERS, DRAFTS, OR MARE IN A REGISTERED LET-

AGENTS EVERYWHERE. 2

NAMED POSTAIR OF SON, 44 POS. Powders, 1888 4 22 Pos.

OFFICE, 5% ST. MARSS FLACE, NEW YORK.
Address Prof. Payton Spence, M.D.,
Box 8812, New York Cirr.
For Sale. also by S. S. Jones, 150 Pourth
Ave., Chicago.

E. Y. WILSON.

Questions and Answers.

On the afternoon of Sunday, Sept. 34th, the fol-owing questions were handed us by one of our riends. They were written by a clergyman, and equired an answer. We copy crobatin: "Read all these questions before snewering

any."

1st.—Assume that the earth was formed in the
manner claimed by geologists; were there have
governing that formation? Had they an origin?

2nd.—Could those have bare had an origin with-

2nd.—Could those laws have had an origin with-out a forming power? 3rd.—Could forming power have existed without an originating or forming mind? 4th.—Could a find have existed without a being in which such mind was contained? 5th.—Could a being with a mind Thi-ling power to originate such laws, have been ather than a person-al being, having definite form, size, and logation? Complying with the request, we answered in de-tail as follows: 1st.—Assume that the earth was trend in de-tail as follows:

d being, having definite form, we answered in de-complying with the request, we answered in de-lail as follows:

1st.—Assume that the earth way bernied in the manner claimed by geologists. We answer, grant-ed. There were laws governing that formation, and they had an origin in first, electricity, or that force or principle, which quickens into action; second, heat, caloric force, producing medion; third, mag-netian, or properties of attriction; fourth, gravita-tion, or that which tends to be centre, holding all things in place hence these are the laws governing the earth oformation. This formation-tield in its present position through atmospheric pressure, once removed, and matter would dissolve its re-lations, flying off from the center into infinitesimal

necremoved, and matter would dissolve its re-tions, hying off from the center into infinitessimal articles; hence these four law combined produce he phenomena—worlds.

2nd.—Could these laws have had an origin with-int a forming power? We answer, that each and very one of these principles are but parts of one upendous whole. Combined, they produce the henomena, worlds; hence electricity, a subtle henomena, worlds; hence electricity, a subtle did, purifies; magnetism is attractive; gravitation olds together; heat quickens into motion; air sus-ins, gives life. The world, the body and head of nesse combinations, and all animated things the

ains, gives life. The world, the body and head of hees combinations, and all animated things the anguage, and handmate things the supporting roperties on which animated things depend for fiet; the world forming a hasls for all life. Ind.—Could forming power have existed without a originating or forming mind? We answer, mind & power; hence when the west wind blows, it is tracking to the extent of direction and motion, t says to the careful observer, "I am traveling locky or swiftly to the east." It further says, The east wind has retired." Now, we can only inderstand this by the law of resistance. The trees, to house and animals are witnesses; but it is left concersion this by the law of resistance. The frees, the homes and minuals are witnesses; but it is left for man to write the fact and define its action. Magnetism and the magnetic needle tells what couldns into or steel, or points the way to the north, but it is left for man to interpret the lam-mage of the wind and, magnetic needle. Its man find?

field? Gravitation, one more of the great or field attributes, although a part of field; was not known anterlating 8% bane Newton; hence in-has the distinguished motor of telling the world, and field, through the world, that he possessed this stribute. We very naturally ask the question, had beity any knowledge of this one part of Himself multi made manifest through 8% sace Newton; or was there no man in all the world tuly capable of mastering this principle in nature I when the time of 8% Isaac Newton. Again we isk, was Newton God? For he discovered the law of gravitation.

rank copaons of mackering this principite in fauture prior to the time of SP I saan Newton? Again we ask, was Xexton God? For he discovered the law of gravitation and have existed without a being in which such mind was contained? We answer no. We now lay dawn the following proposition. There is a review more than the following proposition. There is a review more in Chicago, one in St. Louis, one in London, one in Chicago, one in St. Louis, one in London, one in Chicago, one in St. Louis, one in London, one in Chicago, one in San Francisco, one in New Orleans, and one in Central Georgia, among the plantation negroes, and God is visibly present in spirit; and in works; and we will further suppose that at a given moment God'is in mind and deed here in St. Paul, to convert A, and at this precise moment he is present in these officer six places, converting B C D E F and 6. Now, has God seven bodies to one mind, and if so, what is the connecting link between these bodies and that Ose unight. We answer food is a spirit, and must be worshipped in spirit; hence when this spirit power Sequally developed in all of these phases at one and the same time, through the proper mediums, the ministers then A B C D E F and G will feel the power simultaneously—each in his respective city or place; hence we see at a glance that one body or place hence we see at a glance that one body or place hence we see at a glance that one body or place hence we see at a glance that one body or place hence we see at a glance that one body or place hence we see at a glance that one body or place; hence we see at a glance that one body or place; hence we see at a glance that one body or place; hence we see at a glance that one body or place; hence we see at a glance that one body or place; hence we see that spirit can be precent as one mind, acting on many bodies at one and the same time. To illustrate; In June last, Prof. More appointed a time in which he would bid the telegraph operators throughout the world farewell. The etime came, and the clic

Aswa's
Take, for instance, electricity, such as is used-by
the telegraph. Does man make it? Or, is he simply the agent bringing certain properties together,
from which the electric current is climinated, zinc,
copper, and acids will produce what neither, will do

scopper, and acids will produce what weither, will do alone.

Science tells us how the whirlwinds are formed. Has the wind a personality, or body? He electricity a body?

Fire exists every where,—is in you the levelerg,—water, and water will burn, but Gas must take the form and shape of a scientific many though whom his mind acts, as the niled of the man may, determine before the water will burn.

Question, and a very serious one,—did God make, man; or man make God? Which? Has man any God that did not originate in and through the brain of man? "In the beginning God ereated the heaven and the earth." Who says so? Moses. How did, Moses know? The Jews thad no such idea. Why did not God give Abrabao this Jedes Why walt three hundred and fifty years for an Egyptian scholar to discover and write w bot might have been

told Abraham in an hour? Who made the African's Obl. the Chinase Josh, or the Indian Manitou? The Hebrew God is jealous of Obl and Josh, and wishes American to legislate against their coming into America. Can't you keep Josh or Obl out?

Letter from Thos. Gales Forster.

Letter from Thos. Gales Förster.

E. V. Wilsox—My Dear Brother: I have just read your "Greeting" in the Rilling-Philosophical Journal, and I am so deeply impressed by its beautiful spirit, that I hasten to be among the number who will cheerfully grapy your extended hand of brotherly love and kindness. Your article has the true spirit of our glorious religion, and you strike the key-note to our future united progress and harmony as a people and as a great moral power in the land.

You and myself have never entertained any other relations than those of friendship; but I trust we may be more closely united in the future, in the labor of love that is before us. And, too, as you suggest, that all our seers, speakers, workers, and mediums, animated by the love the angels are extending us, may carnestly and devoly-dly work together in the time that remains to us, for the good of humanity, and prove unaffectedly "provid of cach other's success."

cach other's success."

I would to heaven, under the existing afflictions of Chicago and the Northwest, that the hand of brotherly love which I extend to you had in it something material for the assistance of all our suffering brothers and sisters; but you know, my brother, that my own and the necessities of others dependent on, use have always kept the hand empty. I think I have never so ariebrily longed for worldly wealth as since the terrible calamities to which our hosthers and sisters have been subjected.

We then

jected.

May the good angels comfort you all in your affections, and contribute both material and spiritual blessings unto you continually. In the freedom of a living faith, I am fraternally yours.

THOS. GAIRS FORSTER.

LITERARY NOTICES

LITERARY NOTICES.

The Athentic Monthly for 1872 will be conducted on the same general plan which has heretotore commended the magnine to the best circle of American readers, and made it most thoroughly representative of all American interests. It will continue to be the only account through which the most original thinkers and the most distinguished writers in the country reach the public. The conductors of the Athentic Monthly have made arrangements by which the magnine for 1872 is a next of personal to any preceding volumes. First among the attractions of the magnine for 1872 is a next of supersy will be equal to any preceding volumes. First among the attractions of the magnine for 1872 is a next of supersy will be equal to any preceding volumes. First among the attractions of the magnine for 1872 is a next of supersy by Dr. Olliver Wendell Holmes, to be called "The Pace at the Read-fast Table." The publishers need only sty that this series in completion of the design with which the famous "Antocrat" and "Professor" pupers were undertaken, and they are content to leave its welcome to the Attraction American years ago, and to the great numbers in European American with whom it in the pages of the Attraction had been added to the Attraction of the American and American with whom it in mame of the 'Antocrat' lassince become a household word.

Prestigiet. This magnatine is intended to grappie with the problems of life, fit is open in every sevker after rath. Its object is universality. It will appresent every shade of opinion, to these with the refuses. The simulted with the well-and and the will seek to from the best decay in a tenual of the superson and art, poetry and criticion will be welcomed, as adding the development of man. The centributors are adding the accompanies of mans, the centributors are adding the accompanies of mans. The centributors are

ampton Row, Lendon, W. C.

The Herold of Health, for December, contains a remarkable paper on How host to Foreaste the Cause of Temperature, which is rich with new Amaght and wiferen in cleant eight and the Control of the Control o

Letter from George Ralph.

Buo, JONES:—Please find post office order for three dollars, which you will apply to my sub-scription for the RELIGIO-PHILOSOFHICAL JOUR SAL. If you ever get able to short it again; if you do not, you are welcome to the mones. GERMOR RELIGIO.

you do not, you are welcome to the money.

L'tien, N. Y., Nov. 9.

Thank you, dear brother. We were able to make the effort to start while the bricks of our establisment were yet red hot, and the type and stereotype plates were yet a modten mass, and did so by getting out our first miniature edition of the Joennal. At eleven o'clock on Monday of the fire, we had the matter in the hands of a Job printer, whose office was outside of the bornt district.

We never for a single moment thought of suspending the publishing of the Joennal. We have been confined to conditions, and each week sent out miniature editions—each successive week a little larger, for four weeks—and then our regular size. Fail: We have no experience in that line.—Eb. JOENNAL.

Phantom Armies.

Phantom Armies.

A folio of "Apparitions and Wonders," preserved in the British Museum, records that at Durham, on the 27th of September, 1708, when the evening sky was serene and full of stars, a strange and prodigious light spread over its northwestern quarter, as if the sun itself was shining; then came streamers which turned to armed men ranked on horseback." J. Edmondson, the writer of the broadsheet, adds: "It was thought they would see the apparition better in-Secoland, because it appeared a great way north; the same," he continues gravely, "was seen in the latter end of March, 1704, and the battle of Hochstadt followed it. This must refer to the second battle followed it. This must refer to the second battle follow the wear the same, and the same of the sa

of a spectre horseman in the same place in the preceeding year, he watched these strange troopers for some time before he summoned his master from the house to look at them lut, before Stricket spoke of what was to be seen, "Mr. Lancaster discovered the aerial But, before Stricket spoke of what was to be seen, "Mr. Lancaster discovered the aerial troopers," whose appearance was as plainly visible to him as to his servant. "The visionary horsenen seemed to come from the lowest part of Souter Fell, and became visible at a place named Knott; they moved in successive troops (or squadrons) along the side of the Fell till they came opposite to Blakehills, where they went over the mountain. They thus described a kind of curvilinear, with their first and last appearances being bounded by the mountain." They were two hours in sight; and "this phenomenon was seen by every person (twenty-six in number) in every cottage within the distance of a mile," according to the statement attested before a magistrate by Jancaster and Stricket, on the 31st of July, 1746.—New Orleans Times, Oct. 38.

Is all probability the burning of Chicago—
the terrible details of this calamity have just transpired—will furnish the text for namerous sermons. We would suggest, if we could, to every sincere clergyman, the propriety of using the following, which is from a lecture by Prof. Tyndail to the workingmen of Dundee, as a part of an appropriate Scripture lesson:

Be careful, above all things, of professing to see in the phenomena of the material world the evidences of divine pleasure or displeasure. Doubt those who would deduce from the fall of the tower of Siloam the nager of the Lord against those who are crushed. Doubt those equally who pretend to see in cholera, cattle-plaque, and bad harvests, evidences of divine anger. Doubt those spiritual guides, who, in Scotland, have lately propounded the monstrous theory that the depreciation of railway scrip is a consequence of railway traveling on a Sunday. Let them not, as far asyon are concerned, label and libel the system of Nature with their ignorant hypotheses.—Readicalg

"A Search After God."

"A Search After God."

The long and diligent search after God by our brother in the Richard-Philosophical Journal, went out in the great fire, which some say was kindled by God's wrath, and which burnek like the old-fashioned hell, but did not spare the righteous more than the wicked, as is evident by the losses of our friends. We hope that search will be renewed and successfully terminated, although we have no expectation that our brother will find him or her, whichever or may be. We have several applicants for copies of the normative and long journey, whether the author is successful in finding him or not. We have always heard that his ways were past finding out, and have often heard the question asked, "Who by searching can find out God?" We are in hopes our brother will find no difficulty in tying to the burnef end of his story, and making the thread of his narrative complete. Diligence and indeatry can accomplish much, as they always have done.—Warren Chase, in Banner of Lepts.

Letter from T. J. Moore.

Lever from 1.-3. status:

Biocrine Jones:—I have not heard from you or
the Jouena, since the fire. I suppose that your
office undcontents were all destroyed, for which I
an truly sorry. I have been hoping to see some
notice somewhere had you were going to make your
and Jose have. I think if you would issue an appeal
to all your subscribers and patrons and ask them to
renow now their subscriptions for one year, and all
pay in advance, that It would afford you funds
enough to start oil zeain full handed. I suppose
you had at least 30,000 subscribers. It will be too
Nul to have the Jouena, sain into oblivion, It can
not, It must so the. Please let me hear from you
seen.

son.

Please inform me the amount of your loss as you can make the estimate.

Starfield, III., Oct. 23.

REPLY:—Our loss is a little over iffeen that

REPLY—Our loss is a little over different thousand olubra. Your proposition is an excellent one, and we hope it may be followed, but we are sorry to be compelled to say that as yet but a very small por-tion have perpaid for another year, and what is worse, many who case from three to twefve dollars, have lafted to respond. You will agree with me that these last-mentioned cases are era. C. We wish we had as analy subscribers as you mane. Home to have sometime.

Letter from E. S. Shellman.

DEAL SIN:—I suppose that every little helps, and herefore I linches you ten dollars. If you get in hape so that you are able, you may send the Jork-Gal to show who can not pay for it, on my account mough to cover the smount. Rochester, Minn.

Rockester, Minn.

REMARKS—Many Danks, dear brother. This is the most acceptable sid we receive. Let those whare refersed to in our brother's letter forward their names at once, and the Jornsta will be sent to each for six months, free. All that will be required of them will be to nid in further circulating the lamances.

Mrs. Robinson's Tobacco Antidote.

THE NOT CERTAIN and perfectly sensions autilior-for the potentions effects, and remain. Out due to bacco appetite, is known by the above name. It is compounded by Mins, A. H. Rominses, the cele-brated necdim of Chicago, while entranced by a noted chembel, long in spirit life. This autiliote is warranted to hereak the labil of using to blose on by the investerate lower of the weed, when the directions (on each box) are fol-lowed.

owed.

200 Agents for selling the same throughout the com-ry are wanted. For sale, whole-sale and retail, at this of tee. Price, \$2.00 per box. Sent by mail free of postage preceipt of the money.

MOVABLE PLANISPHERE

Of the Heavens, at Every Minute.
A Complete Directory of the Starry Heavens. Is to A.
Tomplete Directory of the Starry Heavens. Is to A.
Tomplete Directory of the Starry Heavens. Is to A.
Tomplete Directory of the Starry Heavens.
It is problete. The other Heavens of the Heave

ABSTRACT OF

COLENSO ON THE PENTATEUCH.

Jast Published

Is Spiritualism True? A LECTURE BY PROP. DENT

15 cents; postage 2 cents. For sale, wholesale and retall at the offi-

New Advertisements.

Just Issued!

A NEW BOOK

Vital Magnetic Cure:

An Exposition of

FITAL MAGNETISM.

Introductor, The Giffer Application of the Giffer I Healthy, Animal and Spirit Magnetian De Rille for their Application to the Cure of Disease Hind and Body, etc., etc.

conscious Magnetism.—Sleep.—The Marriage Re-Incompatability.—The Remedy, etc. trimental Inforners.—Insulty.—Obsession— July 1975.—The Property of the Company of the Compa

the Remedy etc.

"nev.—Interesting cases, etc., etc.

Healing Practiced in all Ages.—Conditions for Healing.

Fitness for the Work.—Duty of Physicians. Adaptalication of Magnetian, etc., etc

Price, \$1.50; postage 16 cents.

. For sale, wholesale and retail, at the Religio-Phimbleat Publishing House, 150 Fourth Ave., Chicago.

THE BIBLE IN INDIA.

HINDOO ORIGIN OF

Hebrew and Christian Revelation TRANSLATED PROM

La Bible Bans L' Aude."

BY LOUIS JACOLLIOT.

THACTS PROX AUTHOR'S PREPACE

T come to show you Humanity, after attaining the feet regions of speculative philosophy, of natram reason, on the venerable soil of India, was trammeles effect by the altar that substituted for finelicental scale-braid expletence of dreaming impotence. India is the world's cradic hence it is that the counoubler ja sending forth her children even to the ut was, has, in aufalint terfamous of our orderla, beaute

Price \$2.00; postage, 24 cents.

. For sale by the Religio-Philosophical Publicuse, 130 Fourth Ave., Chicago.

REAL LIFE

THE SPIRIT-LAND.

BEING LIFE EXPERIENCES, SCENES, INCL. DENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT LIFE, AND THE PHYCIPLES OF THE SPIRITUAL PHILOSOPHY.

Given Inspirationally

BY MRS. MARIA M. KING Anthor of the "Principles of Nature." etc

This volume, as its title indirates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it is a necessity to educate the people to a knowledge of the necessity of the sent property of the convergence of the convergence of the convergence of the necessary of the convergence ned and the angels of God are ascending and descer "and men can receive communications from spir nothing can be more appropriate thans for them eve instruction as to the methods of life in the fort e, and the principles which underlie those methods.

Price, \$1.00; postage, 16 cents.

6 For sale, wholesale and retail, by the Religio-Phi-mainst Publishing House, 150 Fourth Ave., Chicago.

CRITICISM

THEOLOGICAL IDEA OF DEITY. BY M. B. CRAVEN.

Contrasting the views cuterialised of a Supreme Bein, by the Auxient Breelan Sages, with those of Moses and other Hebrew witters; and blending Ancient Judisin Pagassien, and Christiantly into a common original, PHCCS, 410 v; postage, 16 cents. "«For sole, wholeade and retail; by the Harama-Phito-cownex, D. Perakstitis Olivers, 160 Fourth Ave. Chicago.

Colenso on the Pentatench.

A COMPRESENTATIVE SUMMARY OF

Bishop Coleum's Aryument Proving that the PENTATETCH IS NOT HISTORICALLY TRUE. and that it was composed by Samuel, Jeremiah, and oth-er prophets, from 1100 to 624 B. C.

The substance of Five Volumes is Posity-Kight Pages.

— 10;—
A very valuable and trustworthy little work.

Price, 25 cents; postage 2 cents.

2. For sale, wholesale and retail, by the Religio-Philsophical Publishing House, 150 Fourth Ave., Chicago.

Helen Harlow's Vow. By Lois Walsbrooker.

All who have read Mrs. Wels-brooker's "ALCE VALE" Will be sure to read this splendid story. It is decidented "To Women Exerginter, and to Wromped and Outcast Women Expectally."

The author says: "In decidenting this book to woman in general, and to the outcast in particular, I am prompted by a love of pastice, as well as by the defert of aronice woman to that self-secretion, that self-justice which will insure justice from others."

A WORK OF NEARLY 300 PAGES, BEAUTIPILLY GOTTEN UP.

Price, \$1.30: postage 10 cents.

Alice Vale.

A STORY FOR THE TIMES.

By Lois Walsbrooker.

print feel.

Price, 81.35; postage 16 cents.

ALUE VALUE and HELEE MALLOW's VOW sont to one address for \$3.00.

A For sale, wholesale and retall, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Rew Advertisements.

IN PRESS

Artificial Somnambulism.

The author of the above named book is a philosopher of large experience and great merit. In this work he treats of the philosophy or mind, as demonstrated by practical experiments during the last twenty york.

No work has ever been published which so thoroughly demonstrates many popular itheories to be suffounded and fallactions, and at the same time gives a rational theory for phenomera mutificed.

Dr. Pahnestock is a thorough manilo, and to a thorough manilo, and the

demonstration.

The following is a Table of Contents of this valuable

wors,

"Use, I. Historical Survey.—Measure not the discoverar

for the state.—Hist theory of fi.—Its examination by
the French commissioners.—Their conclusions.—The
author's remarks.

Chase, H. Of the cause which have retarded the progress
of the science.

of the science.

1AT. III. Of the conditions necessary for the production of the somnambulic state, with instructions how to enter the extension of the somnambulic state, with instructions how to care the extension of the extensions experienced by those who enter this state; 3th, of their awaking.

1AT. IV. Those you of this state, 1AT. IV. Those productions of the extension of their awaking.

1AT. IV. Those somnambulic proper sleep.—Of a partial state of Artificial Somnambulism.

AT. IVI. Phreno-Somnambulism.

AN VII. Of the senses.—Motion, or the power of move.

AN VIII. Of the functions of the faculities. Is t. Consections of the faculities. Is t. Consections of the function of the power of the Motion of the power of the power of the functions of perception in the different faculities while in a natural states. Is, of the power functions of perception in the different faculities while in a natural states. Is, of the power functions of perception when in state of Artificial Sommanhalism: 2d. The function-considered when in a state of Artificial Sommanhalism: 2d. Consections. At the Motion of Artificial Sommanhalism: 2d. Consections. At the Motion of Artificial Sommanhalism: 2d. Consections. At the Motion of Artificial Sommanhalism: 2d. Consections.

lith, Will.

Air. N. Of reading or knowing the mind. 1st, Illustration; 2d, Illustration.—Theory of Dr. Collyc.—

Nental alchemy or electrifying on the majorites with an Air. 1st, of the identity of other majorites with a compared to the majorite of Egypt; 3d, of the Mysterious Lady; 4th, of the varith-silierors, first carth-glass, second earth-glass, lecond earth-glass, second earth

Transposition of the senses.

Natural sleep.

Natural Somnambulism.—Trance.

embjects.

CHAP, XXIV. Artificial Somnambullson considered as a therapeutic agent.

CHAP, XXIV. Of the kinds of disease cured while in thistate. 3st. Chorea, or 8t. Vitto. Dencet 3d. Epileps.

St. Chorea, or 8t. Vitto. Dencet 3d. Epileps.

Sth. Chare. 7th. Inflammatory Rheumatism: 8th.

Chronic Rheumatism: 9th. Hysteria: 10th. Melancholy

from unrequited love; 17th. Case: 18th. Case: 18th.

Chae. 18th. Contraction of the nucles of the fingers.

CHAP. XXIV. Surgical operation: 17th.

CHAP. XXIV. Obstotrical cases. Conclusion.

Price, \$1,50; postage 16 cents.

. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

CONJUGAL SINS

Against the Laws of Life and Health,

AND Their Effect on the

Father, Mother, and Child.

By Augustus K. Gardner, A.M., M.D., ofessor of Diseases of Females and Chemical Med Midwifery in the New York Medical College.

CONTENTS:

1. The Modern Woman's Physical Best floration. 11. Local Disease in Children and its Cause. 111. At what Age should our Marryt 1v. 1s Continence Physically in Jurious 1v. Personal Politica. vt. The Injurious Itselfs of Physical Excess, vii. Methods used to Provent Localized Health on Control Inferior Section 1v. Conjunel Healthon entire the Period of Mentration. X. Conguest Healthon entire in the Period of Mentration X. Conguest Healthon entire in the Period of Must may be done with Health in view and the Fear of God before us. Appendix.

Price, in cloth, \$1.50; postage, 16 cents. In paper, \$1.00; ostage, 8 cents. *.* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

SEXUAL PHYSIOLOGY.

SCIENTIFIC AND POPULAR EXPOSITION OF THE PUNDANENTAL PROBLEMS IN SOCIOEGGY.

BY H. T. Trail, M.D. cover interest now being felt in all being being and webpenent, will make the book o wery one. Besides the information obtained asl, the bearing of the various subjects treated and of the bearing of the various subjects treated and grid grid a high direction and value to This work contains the

and giving a high direction and value to human life from the over-certainnet. Live and most important dis-view in the Anatomy and Phytology of the Sever-sidion the origin of Human clift; how and when Mens-elson, Impregnation, and Conception occur; giving the many control of the control of the control of the properties of the control of the control of the decident of the control of the control of the leger-and rearing of heautiful and healthy children. It is chouch, and should be read by every family. With

igh-toned, and should be read by every family. Wit golty fine engracings. This work has rapidly passed through ten editions, an in demand is constantly increasing. No such complete in valuable work has ever before been issued from th Price, \$2: postage 20 cents.

_ For sale, wholesale and retail, by the Religio-Phisophical Publishing House, 130 Fourth Ave., Chicago.

SCIENCE OF EVIL;

First Principles of Human Action. BY JOEL MOODY.

"THE SCIENCE OF EVIL Is a book of radical and starting thought. It gives a connected and logical state-ment of the Finer Panceiras or Henax Actron, and clearly shows that without evil man could not exist. This work fully solves the problem, and unwells the Mystery of Evil, giving it a scientific meaning, and shows at low the Market Novik area. Works Ame North Actro-

The book is a large 12 mo., of 342 pages, printed from are, clear type, on fine, heavy paper. Price, \$1.75;

*. For sale, wholesale and retail, at the Religio-Philo-polical Publishing House, 130 Fourth Ave., Chicago.

VOICE OF PRAYER. A POEM BY W. S. BARLOW, AUTHOR OF "THE VO

This little poem is fully equal to any of Mr. B best efforts, and should be read by everybody.
Printed on fine three paper, with bine-line Price, 35 cents; poetage 3 cents.

Printed on fine tinted paper, with sun-rice, 25 pents; postage 2 cents, by the Religio-Phil obbleal Publishing House, 150 Fourth Ave., Obicago.

\$3.00 PER YEAR IN ADVANCE.

Ernth wears no mask, bows at no human shrine, seeks neither place nor applatese : she only asks a hearing.

SINGLE COPIES EIGHT CENTS.

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, DECEMBER 9, 1871.

subject? If I tell you precisely what I have seen, in the plainest English at my command, you will only clevate your eyebrow supercilously and say that I am the victim of hallucination. Nor I'd rather be excused from playing the yelfus. It is not pleasant to talk of mystofes topersons who think they have measured and weighted the universe, have sounded all depths and pierced all hights, and who have at ast come to think, with superb self-complaciney, that what they do not know does not, therefore, exist."

"Nonsense? A man cannot help unbelief?"

"No, a man cannot help unbelief. but he can have, or ought to have, a vague idea that there is something in heaven-and carth wider than his life philosophy. What have you seen?"

"Seen? I have seen enough to make Spiritualists of every man and woman in the city of New York if I could make them believe that my story was true and that I was sane."

"And do you believe that spirits communicate with persons on the earth?"

"I believe it most emphatically. Why not? We are all 'spirits.' Just now we happen to be tenants of a physical body. Those whom we call spirits have moved out of the body; but does that necessitate any great removal or change? We know absolutely nothing of playsiological laws, and yet we come down with our flat 'impossible' at everything that is beyond the limit of our narrow vision. A man of any philosophy, or even with a decent degree of humanity and common sense, would investigate instead of ridiculing. Ridicule is the cheapest weapon in the world, but its wooden blade does little damage, while the keen, two-edged teath cuts its slow but certain way."

"Then you think there is no humbug about Spiritualism?"

"On the contrary, I think there is an immense amount of jumbug, We don't live in a world where truth comes out like a diamond or a rose, clear cut and perfect. The diamond mu

during the sermon I would take my oath before any court in the country.

"How long did this go on?"

"Until the church closed for the summer, and one or two Sündays after the re-opening."

"How do you necount for it?"

"Suppose the reporters all to be more or less mediumistic."

"So organized that saints can measure their atmosphere. Mr. Beccher has the same organization, only in a greater degree, and he stood where he could form a part of the circle. There were well-known Spirrhualists in the immediate neighborhood, and the conditions were right for manifestation."

"You never heard any rappings there?"

"Yes, once. During the whole of one sermon there were low but distinct raps, not in the table, but in the platform. Mr. Beccher must have heard them if he had not been so carnestly engaged in his sermon."

"How do you account for the cessation of the manifestations."

"The thing was attracting so much attention that the reporters had decided to leave the table and sit separately in the audience if it went on, and I suppose (of course I do n't expect you to agree) that their spirit friends did n't wish to annoy them, and so they restrained their wish to communicate. All this seems to you almost, or quite, incredible. For my own part I am unable to understand the difficulty which people have be believing these things. The Bible is full of Spirituglism. The Old and New Testaments speak constantly of angels appearing and of devils possessing. It is no new thing, and the sensible plan is to take the gold, if any is found after patient scientific investigation, and throw aside the dress. It is for the philosopher to get out the wheat lest the week swallow heck and all, and great mischief be done."

From Robert Dale Owen's new work, entitled "The Debutable Land Between This World and the New." Animals Perceiving Spiritual Phe-nomena.

Those who deem incredible sertain details of the interruption which befelf Balaam during his unwilling journey to meet the King of Moah, may find, in modern incidents, cause for belief that there might have been an important ruth underlying the story.

I think it the more important to adduce some of these incidents because, if sufficiently authenticated, they set at rest the vague theories touching "expectant attention" and "dominant ideas," that have been propounded to, explain away, as figments of the brain, all perceptions of spiritual appearances. First let us examine one which occurred in Holland of WHAT BEFEL A SWISS OPPICER.

I take the following from a well-known English work on Sleep, by Dr. Binns. The author gives it on the authority of Lord Stanhope, who had it directly from the gentlemen to whom the incident occurred. Mr. C. de thor gives it on the authority of Lord Stanhope, who had it directly from the gentlemen
to, whom the incident occurred. Mr. C. de
Steiguer, a meplew of the celebrated Avoyer
de Steiguer, a meplew of the celebrated Avoyer
de Steiguer, of Berne. That gentlemen, in
relating it to Lord Stanhope, said: "I do not
believe in appartitions, but there is something
very extraordinary in the subject; and I would
not relate what I am about to mention if many
persons, some of whom are now alive, could
not belar witness.

Lord Stanhope then proceeds to give "as
nearly as possible an exact translation of the
expressions which he (Monsieur de Steiguer)
used." Here it is:

"I was early in life in the Dutch service,
and had occupied my lodgings, forsome weeks,
without hearing anything remarkable. My
bedroom had, on one side of it, my sitting
room; on the other, a room in which my servant slept; and it communicated with each of
them by a door.

"One night, being in bed but not asleep, I
heard a noise as if some person was walking in
slippers, up and down the room. The noise
continued for some time.

"Next morning I asked my servant if he had
heard anything. Nothing, he replied, except that you walked up and down the room
last night, whien it was late, I assurred him
that I had not done so; and, as he appeared lipcretulous, I told him that, it I should again
hear the sounds I would let hips know.

"On the following night I called him, desiring him to bring a candle and to take notied ih he saw anything. He informed me that
he did not; but that he heard a noise as if some
person were approaching him, and then moving off in a contarry direction.

"I had three animals in my room; a dog, a

cat, and a canary bird; sach of which was affected in a peculiar manner, whenever the
noise was heard. The dog immediately jumped
into my bed and lay close to me, trembling ast
if from fear. The cat followed the noise was
heard as if the
kopy of the paine in my sitting room were
sughtly touched, and he It the key of my desk
was turne

in my sitting room were and as if the key of my desk desk opened; but nothing

ness increasing, he sent for a physician who urgently advised him to change his lodgings, though he would give no reason for this advice. Finally M. de Steiguer had himself removed. He stated further to Lord Stanhope, that when he became convalescent and insisted on knowing why the doctor had so strongly urged him to leave his rooms, the latter informed him that they had a had reputation, that one man had hung himself in them, and that it was supposed another had been murdered. "E This narrative hears the stamp of, authenticity. We cannot believe that Lord Stanhope would have allowed De, Binns to use his name and that of his Swiss friend, in attestation of such a story, without a deep conviction of its truth.

and that of his Swiss friend, in attestation of its truth.

The witness appears to have been a cool-headed and dispassionate observer; but let us suppose him nervous and imaginative. Bid his servant share his temperament? Were the senses of all the officers whom he called in, as additional witnesses, misled by the excitement of expectation? Let us concede these extreme improbabilities. Another difficulty remains. Was the dog, was the cat, was the canary-bid nervously expectant? Were their senses decived by "dominant ledus."

As regards the most sugaérous of domestiminals, what has been usually called popular superstition has assigned to it an occasional power beyond mere spiritual perceptions—a species of presentiment in certain cases of approaching death. I do not venture to, affirm that dogs ever have such a power, yet I know of one strongly-attested case which great work in the power has sometimes they have an instinct which greatly resembles it.

WIAT PROXIDED A CHILD'S ENEXPECTED DEATH.

which greatly resembles it.

WIAT PHECEDED A CHILD'S UNEXPECTED DEATH.

For thirty years past I have been well acquainted with Mrs. — danglater of the late Rev. Rev. long and favorably known in Indiana. Her grandparents, manned Haas, were living in Woodstock, Virginia, when her mother afterward Mrs. Re—, was twenty years old and still unusurited. Wiss Haas had a brudber, strong-cars old, and the child had a favorite dog, who was his constant companion and seemed, who was his constant companion and seemed eath, Mrs. I——had often heard repeated by her mother.

1] was about mid-day that this boy running over the parlor floor, tripped libs, foot in the carpet and fell. His sister picked rhim up and soon succeeded in soothing him. At dinner, however, it was observed that he gave hisbert kind, not being able to stretch out this right. They rubbed the right arm with camphor and the child made no complaint. While they were at dinner, the dog approached the child's chair and began whining in the most piteous way. They put him out, then he howled. They drove him off, but he returned and took his post trader the window of the room in which the child was, continuing to howl from time to ting; and there he remained during the night, in spite of all attempts to distolege him. In the evening the child was taken seriously ill, and died about one o'clock in the morning. So long as I lived the dog's dismal lament was heard, at brief intervals; but as soon as the child died, the howling ecased, and was not renewed either then or afterward.

This, however, is the only example of the kind that has come to me directly authenticasted; and I refrain from building on a single example. Animals may not have the gift of presentiment but I think there is sufficient proof that they have spiritual perceptions. In a former, work ‡1 have incidently brought up some evidence of this; and I esteem myself fortunate in being able here to present from an accredited medical source, one of the best-known Medical Journals of Scotland. It occurs in a re

THE DOG IN THE WOLFRIDGE WOOD.

Steiguer had the floor and skieting sten up but could find not even a chace of mice.

a time he became unwell; and, his file :: Footnie, pp. 217, 331, 398, 465, 488.

VOL. XI.-NO. 12.

VOIL, XI.—NO. 12.

pair of pistols loaded, hesides his sword; for he belonged to the Military School there, and had been out for a day's shootine.

"The road ran centrally through the wood; and very nearly in the centre of the wood, at a part somewhat more open than the rest, there was a cross erected to point out the spod where a gamekeeper had been murdered. The place had the reputation of being haunted, and the ghost, it was said, had been repeatedly seen. S—had frequently before passed this cross in the wood without seeing anything, and treated the story of the ghost of lightly that he had on more occasions than one, for a bet, gone there at midnight and returned without meeting anything except an occasional game keeper or pose-her.

"This night, when approached the open-space in the worth the supercached the open-space in the worth the space, the form of a man, more indistinct, however, than usual. He called his dog to his side (for previously it had been ranging about, barking furiously and giving classe to the game it started, patted if on the head to make it keep a sharp look sut, and cocked his gun. The dog, on this, was all impatience. S—challenged the figure, but no answer was returned. Suspecting it was a poacher and prepared for an encounter, he directed the dog's attention to the appearance, and the animal answered by growing. He then kept his eyes steadily fixed on the figure, when, instantaneously it glided within arm's length of him. Still he looked steadily in its face while it kept its eyes on his. It had approached him without noise or rustling. The lace was ill-defined, but distinctly visible. He could not turn his eyes from those of this apparation; the had no power in his france in the particular of bodyling in secretarial describable stores, or even its form. I looked calculy and with a mild aspect, for a pace of time which he does not think excel, of chalf a minute; then suddenly became in it also. The form had flitted before him about f , we minute altogether.

"The dog which before L'

minute; then southly decorded in the form had filted before him about I are nimutes altogether.

"The dog which before this was, furious and growing, now stood crown and "at his feet as if in a trance—his jaw falles, his I was guivering, and his whole me for a fact of and covered with a coldsweat. After the form of spoke to it without its seemang to receipable him; and it was some thus before it upper ared to prequer its senses. The shoet way Jame, I in ever moved from his slid-but kept O as to his feet; nor, on their way isome did to Jun after game, or take notice if game started, near it.

"It was a fortulight before it recovered from the fright; and it was never afterward the same lively animal. "No consideration could ever again induce that dog to enter the spood after nightfall, nor worfful it allow anyoof the family to enter it. When it was forced to pass by the open spot in daylight, it would only doso with its master, and it always exhibited signs of fear, "rembling all the time and walking sliently by his side."

in both."

The reviewer does not hesitate to express the opinion that the appearance witnessed by his accept.

The published in a Medical Journal of old standing and established reputation, three years before the term Spiritualism in its modern acceptation had been heard of—is certainly a very remarkable admission.

The incident here related caused a complete revolution of opinion in the witness. From being an entire skeptic in apparitions and in spirits, he became through the evidence of his senses, a believer in both. But to have faith in spirits and their appearance is to have faith in the reality of another life.

Could he, rationally, withhold belief? Is not one such incident, unmispikably evidenced as complete proof of a future phase of existence as a languared. And even if S., had been willigg as some men have been, to give the lie to his own senses, rather than believe that the denizens of the next world sometimes return to this, was there not a dumb witness remaining to bear testimony, by his changed character and unconquerable terrors, against such stiff-necked and llogical unbelief?

**Polisherph Medical and Sarpical Journal for 1845;

Church.

We publish below an "interview" which brings prominently before the public one of the most interesting manifestations of "psychic force" which has ever appealed to the credulity of intelligent men and women. It is as well, however, to say at the outset that this conversation has been reported by a firm believer in the possibility of spiritual action upon tables and chairs. But while we do not, however, commit ourselves in any way to vouching for the absence of conscious or unconscious collusion on the part of the persons who are honored with sents at the "middle reporter's table" in Pather Beecher's church, we do claim for this narrative that need of careful-attention which justly belongs to the faithful and serious statument of an eye witness who intends to simply space, the truth.

ak the truth. The facts of the case are very plain. Sunday or Sunday, last sunmer, a table standing acidately under the little desk from which seekly announced the gospel according to cher, showed unequivocal symptoms of ng thrilled by the fervid oratory of the foung Men's Apostle." As every one knows, o has attended Plymouth Church, the acher and the audience usually settle down serious business at about the middle of the messermon' prayer. It is Mr. Beccher's stom at this point of the service to "let him," out." with that grand carrestness which is chief secret of his success as an orator, and I after a few sentences of passionate rhetoric congregation then willingly abandon themes to the magic spell of that wonderful sage of divine love and universal brothers and, and the nobleness of duty and grandeur usefulness, a due heed to which Mr. Beccher along the head of the secret of his success as an orator, and the product of the secret of his success as an orator, and the sage of divine love and universal brothers and and the nobleness of duty and grandeur usefulness, a due heed to which Mr. Beccher along this hard, or the secret of the success and the success and the success of the su

THE INTERVIEW.

me to the knowlege recently of the ten spirits" had been playing the tricks before a crowded congruenth Church, and animated by not than a desire to get at the real f and a desire to get a the mean, a Herald reporter was requestiview one of the privileged members style circle on the unrecorded and rebehavior of a table in Plymouth hat, until it was lately surrounded by female members of the press, as taself with a propriety that was hadden to the carbon and the carbon and the carbon and the carbon are the carbon

alism! Do I believe in Spiritualism! seen some evidence that's pretty over. That is to say, I have seen strange manifestations—call it elec-

must be sought for in discouraging imases of rubbish; the rose must come from the dirt. In physical things this truth is recognized, but in spiritual only the eyes annointed by faith; only the children in heart and the seers in soul can see the seed of truth in the bristing burr of faithchood.

"I can be the seed of truth in the bristing burr of faithchood.
"I have had a friendly hand put confidentially in naine when it was impossible that it could be a human hand."

"I can't believe that."

"Of course not. I have—but it is useless to go on. I will only tell you what I have seen at Plymouth Church."

"Plymouth Church."

"No sane person could possibly desire to get up an excitement surrounded by a serious circle of sober Congregationalist deacons and directors under Mr. Beecher's nos."

"Go oa, I shi sig getting interesting."

"You know there are three reporters' tables standing against Mr. Beecher's butform. The middle table, directly in fine with Mr. Beecher, is an innocent-looking affair of pine, stained to initiate black walnut. Some four of five weeks previous to Mr. Beecher's summer vacation 1.1 noticed an unusual commotion in the little circle of reporters, and, as I had been exacted by the usher in a chair very near their table, I could not avoid seeing affair of pine, stained to initiate black walnut. Some four of five weeks previous to Mr. Beecher's summer vacation 1.1 noticed an unusual commotion in the little ci

When that line was sung the table tipped so that the pencils lying upon it rolled to the floor, and the reporters, who had evidently forgotten the spirits for a moment in the music, gave a little involantary start and a look of horror that to a looker on was 'Irresistably comic.

Written f the Religio Philosophical Journal.

A FEW SUGGESTIONS TO WOMEN.

By Mrs. A. C. S.

Dear lo-existal.—Pero are the great ocean, bearing to every land tidings from some other shore; we, your tributaries, are the tiley drops, each freighted with some little message, that from up along the mountains, over the plains, from the quite recesses and out-of-the-way places, in tittle voice may make itself heard, saying. "We, too, seek an interchange of thought and good words, believing that all humanity is so interworen in a common destiny, that unity of purpose and action for improvement should be our constant sim."

The necessities, real or fancied, for this physical life, so absorb our attention, that we need constantly to remind each other that there is another ard more real life so interblended with this, that if all our thoughts and cares are given to what we shall ead, drisk, and wear, and how n.ech money we can accumulate, or how far exceeding our neighbors we of the strength of the form of the spirit long after it beg. If this form a form that spiritual life will become so weakened and drawn inco these material objects, that they will remain with them to the injury of the spirit long after it beg. If this form for tilly do, should see not strive to make of this life the less possible is a life. Illumented so beet us, and cares press on every side, we can if so detegralized, as a general thing, take some few more and the strip of the strip of the present writing. It has been thought by many, both men and women too, that the money are the strip of the present writing. It has been thought by many, both men and women too, that the minister to its physical consider, their highest aspirations reaching out to decorations of dress, and such light reading as would serve only for amuscant, as men only, who had the thains, we have the such as a second profit in a mure players of the day. How only instances become more expansive, and so, less than three desired roundedly, brains. Men only single players of the day. How only instances he could say, also, they find leisure each day or evening from word wordsi

neighborhood gathering it be drawn together, if nu than two, begin so a nuc see some subject upon which

the hours between dinner and tea will be most convenient, and read your articles and discuss the topic, bringing all your various ideas to bear upon it; or in default of writing, read something together, and course, still reach out to many please and the course, still reach out to many please and the course, still reach out to many please the and profitable results. It will necessariate, as you may see, the daily application of some little time in reading upon such time to say you may have in hand, also the chief to the still reach the weekly meetings will keep for you a pleasant remembrance all through the week. There is nothing more restful to the nerves, or better adapted to make daily labor pass lightly away than something pleasurable in anticipation. These meetings to be strictly devoted to their purpose; no gossip, or rather chit-clast ever to mingle in. Just try this experiment, women of every age, no matter how old you are, you can still learn something. You will find also, that the physical rest it will give you will invigorate your whole system, so that in fact you may accomplish more, and better work than when tired and spiritless from continuous labor-with no change. Farmers' wives need these reunions especially, to vary the monotony of their unceasing toils. They need them for the health of both body and mind. Statistics say that two-thirds of the women in insane asylums are farmers' wives. Women congregated in cities and small towns also need the discipline of such a course, or one as much more extended as they can make, it, would give them. Even those who are not tasked by overmuch labor, are in danger of running into hurtful frivolities in dress, or rather desceration of powers that might with a proper stimulus te turned into moble channels of use, both to themselves and a world of material lying all about them ready for some helping handing the ready of the course, women will then have added to their mother instincts,—of itself so-watchful of all the proprieties—the practical knowledge of that

Spirit Protection.

Spirit Protection.

Brother S. S. Jones.—While others out of their "abundance" are furnishing the columns of the Jorenal with wonderful spirit manifestation in these late days, I thought I would also add my "nite."

In the common acceptation of the term, "I was raised" and brought up in the pale of the Church, and strictly taught the principles of old "theology," and adhered to the same until I was forty-four years of age.

At the age of twenty-five, I was joined in wedlock to an estimable young lady of my own age, and we now have a fahajly of six children, three boys, and three girs. I han now forty-nine years of age. I had not been aware of any particular manifestation presenting itself in my family more than in others, until five years ago, when, to my astonishment and theological horror, my second son, a lad of sixteen years, was developed as a medium, and is now a first class healer. Lately, my third son, a youlk of eleven, was being brought out, and is an excellent medium. Seeing and conversing with so our miglien and affective the control of the sixteen years, was developed as a medium, and is now a first class healer. Lately, my third son, a youlk of eleven, was being brought out, and is an excellent medium. Seeing and conversing with so our miglien and diversing rue while and forms in the sixteen years, was developed as a medium, and is now a first class healer. Lately, my third son, a visit of the sixteen years, was developed as a medium, and is now a first class healer. Lately, my third son, a visit of the sixteen years, was developed as a medium, and is now a first class healer. Lately, my third son, a wind a necessary and the conversing with spirit, and the sixteen years, was developed as a medium, and is now the sixteen years, was developed to the case of the sixteen years, and the conversion of the sixteen years, and the years and the sixteen years, and the years and years and years

UNDER THE ICE.

Under the lee the waters run;
Under the lee our spirits lie;
The genial glow of the summer sun
Shall loosen their fetters by and by.
Moan and groan in thy prison cold,
River of life, river of love,
The winter is getting worn and old,
The frost is leaving the melling mou
And the sun shines warm above.

Inder the ice we hide our wrong— Under the ice that has chilled us through: that the friends who have known us lot

Letter from Lewis White.

OTHER JONES:—I inclose you three for one year's subscription for the Jou BROTHER JONES:—I inclose you three dollars for one year's subscription for the JOHNAL. At 4his writing I know not the condition the late fire has left you in, but suppose that you must have been within the fatal circle that has in a few short hours been turned into a black-ened mass of homes destroyed,—the funeral pile of those that were made in the image of God. On Sunday next, in men'y every church, milled the will be the server of the server of God that has smote a wicked city.—forgetting that New York still exists; and that God sent a destroying angel to punish its inhabitants. When people cease to charge the worst crimes that devils could invent, to a God of love, then will true religion have an opportunity to spread, and satisfy the hearts of those who sock it Was it the hand of God that made the cow kick over the lamp that let the Fire Fiend loose, or was it the carlessness of the one who had the lamp in charge? If the late fire was a punishment, what had the little infant done that nested the sunk from sight into the fiery gulf below. The little children who ast on door steps waiting for father or niother to come,—many of them waiting in vain—what had the alged of death in such a shape?

"You for the work of the week of the made of the shape of the waiting the stayed until she could save her sick child; thous unds of voices raised in petilion to thin who sended rain to the Just and the lates to the last on the line who he leve a new form and lifted not his hand? The mother praying that the flames might be stayed until she could save her sick child; thous unds of voices raised in petilion to him who sended the rain to the last and the lates the petilion to him who sended the rain to the last and the lates might be stayed until she could save her sick child; thous unds of voices raised in petilion to him who sended the rain to the last and the lates might be stayed until she could save her sick child; thous unds of voices raised in petilion to him who sended the rain to the last and the lates and the last rs for one year's subscit this writing I know the fire has left you in

Couldn't have sen't better in progression and the couldn't have been and the beautiful to the couldn't have been and the beautiful to the couldn't have been and to be a couldn't be the couldn't be c

he necessity of of your-trial. May your subscribers see the oing their duty in this hour Waterbury, Oct. 13th, 1871. Indiana Work.

DEARJOURNAL.—First of all, let us express the great satisfaction that it gives us, to have the JOURNAL greet us again in its handsome new dress. The last number which lies before us, is certainly the bost in all respects we have ever seen. The people everywhere through Indiana like the JOURNAL, and are more than glad to receive it again. The cause of general intelligence and reform cannot afford to do without it.

Since we last wrote you, we have been most.

ghad to receive it again. The cause of general intelligence and reform cannot afford to do without it.

Since we last wrote you, we have been working hard in the Eastern and Northern part of the State. From our home at Richmond, after the three days' meeting there, we lectured at Winchester. Here we find a great interest in liberal thought, much of which has been brought about through the words and deeds of that noble worker, Mrs. A. H. Colby, whose home is at this place. Next we gave as few lectures at Camden, and from there stopped, several days at West. Grove, at which place a most interesting lycenum is in existence. We found many faithful workers here in the persons of the Bowman's, Lewis, Brown's, Grey's, and many others. The lycenum at this place is one of the most interesting we have found in our work. We know, too, that in their new hall with its present corps of workers, it will continue to be a grand success.

Our next course broads are the latency of the continue to be a grand success. All through this district of our country, we find great interest in all spiritual novements. Many good medical parts of the truitfulness of our philosophy. The Jornand and other places of his program of the proping of the truitfulness of our philosophy. The Jornand and other liberal papers are taken, and lecturers meet fair audiences. We regret that in many places, the usefulness of spiritualism is greatly impaired by lack of brotherhood, of united effort, of order, is growing in the hearts of our people. The laborers are few in our great field; the pay in dollars and cents is small, but we reap much good for ourselves and humanity.

Eld F. Brown.

Letter from J. M. Corwin.

Letter from J. M. Corwin.

Bito. Jones:—I am in arreanges for your valuable paper. I wished to remit sooner but circumstances prevented. I rejoice that you are not crushable, for the world needs just such a bold advocate to agitate thought, and to slir up the dry bones within the pales of Orthodoxy.

I have hoped to see your paper rise, Phernix like, from its ashes, and to slie the sirke, still more herculean blows at what is termed error, and to give the lie to the idea that it is wrong to search into the mysteries of godliness. Although I perhaps cannot follow my old friend Francis in all his meanderings, nor agree with him in all his conclusions, yet still say! "Keep the Search before the people; and the Rutsorlong may it wave."

I inclose three dollars to apply on my subscription, and will endeavor soon to send more for a further renewal.

irther renewal. Corners, N. Y., Nov. 28th, 1871.

Buo, Jonns: I am glad to hall there-appearance of the JOURNAL SINCE its William of the Chicago. Your pluck and energy displayed in resurrecting the JOURNAL After its almost total destruction by the fire field, is traly commendable, and is only equalled by your former advocacy and dissemination of the principles of our beautiful philosophy. Keep the ball rolling. The hereto solid phalanx of ignorance and superstition, though better known, at least among themselves, as the meek and lowly, are showing unmistakeable signs of giving way. Reason is beginning to assert her supremacy, and therefore the law and cry of "Down with Spiritualism, humbug, imposters," etc., made in the interest of salaried than formerly, and may we not hope that its dew years more such opproblous ephthets will give way to dispassionate investigation, if not to confirmations.

land, Ill., Nov. 7, 1871.

Voices from the Reople.

CADIZ, IND.—John Bond writes.—We sympthize with you in your great loss by fire, and seten dollars for the JOURNAL. Credit as directed

PLYMOUTH, IND.-L. B. White writes.-Find closed money order for six dollars in advance for

Thank you, brother. Such payments in advance we years at a time, will bring all right.—En

possible.

EUREKA, CAL.—Mrs. 8. Cooper writes.—I send a money order for twenty, dollars to your address,—ten dollars is sent by our neighbory. W. J. Sweasey; which the inclosed note from him will explain. The remaining ten dollars my husband sends, and wishes it to be applied to the payment of my subscription, also to renew for another year. The remaining four dollars you may keep, or you may send the JOURNAE as directed below. We feel truly sorry for the losses and sufferings you and others have endured, and hope you may soon be

S. WALLINGFORD, VT.—Hannah H. Eddy writes.—Please find inclosed three dollars for the renewal of my subscription to the JOURNAL.—I am old and do not expect to remain here long, but quest have food while I do.

have food while I do.

AWRENCE, KANSAS.—Albert

turn the amount by letter.

Satan, that is, the stereotype plates of the biography of his Satanic Majesty, were among the
valuables consumed with our office. We shall republish the work, as we shall all other books, as
soon as we can. Not only the stereotype plates of
all our works, but every book we had on handalarge store room full of boxes, were entirely consumed. Our loss was full afteen thousand dollars.
Hence it is that we so urgently call upon our friends
to remit that which is justly our due. We must
republish our books. To do so, we must have
money TR. JOUNNAL.

money.—Eo. JOURNAL
MENDOTA, ILL.—Mrs. Philico writes.—
you two dollars to renew my subscription to a slundel paper, the Retrioto-Puntosovington to a salable paper, the Retrioto-Puntosovington to a salable paper, the retrieved about the 24th of S ber, but you continued the paper until so burned out, for which I sincerely thank; year you you reper with the greatest pleasure. burned out, for which I sincerely thank you, read your paper with the greatest pleasure. Y subsoil plough, the Frontier Department, is do a great work. Your Philadelphia Department, yet. The new department of Arts and Solice was delighted to see. I think it will terminate an exposition of some of the laws of physical ture, of which, our most intelligent chemists stillicinemus.

ANCORA, N. J.—6. Hutchins seen and read the appeal in your ci a duty and a pleasure to respon You will find inclosed five dollars, rected.

EAST CAMBRIDGE, MASS.—Win

be sustained.

PROPHETSTOWN, ILL.—E. Emery writes.—
You will find three dollars inclosed, for which you will please continue the JOURNAL. Do not let the COURNAL of COUNTY of the Property of

STONE BLUFF, N.J.—D. Gallowaw We received your circular, and condole in your losses, and herewith we send your order amounting to \$5.00. We have be you since May Dt, 1871.

you since May Let, 1871.

BATTLE CREEK, MICH.—Nathan Chidester writes.—My subscription for your excellent journal expired July 30th, 1871. Since that time it has been sent at your expense. I now cheerfully renew my subscription, hopping that you may continue its publication. Your loss with many others has been very severe.

has been very severe.

UTICA, N. Y.—Mrs. Dr. T. G. Forster writes.—
Please find inclosed a \$5.00 P. O. order for the year 1873, up to April 9th. I will try and get new subscribers and send on. I am an active woman, busy every day and hour. My time is so occupied possible for your paper, for we can't express our admiration of it. Many thacks, Bro. E. V. Wilson, for asking us to take it. Trasling you will prosper financially as well as spirituality, I am your true friend.

PORTLAND, ME.-G. B. Hopkins Herewith find inclosed P. O. order for \$1

MENOMINEE, WIS.—Nelson Porter writes—
We received your little circular, printed anidst the
thame and smoke of the burning elty, after your
misfortune; and with all the dispatch consistent
with our man are as absertption to your paper, for
Mr. M. E. Wetherty. While the scene of your
misfortune was still recking with fire and smoke,
the stood by the corpse of her husband, the partner of, her carthly pligrimage, Leonard Wetherty,
who departed this life after a lingering sickness of
nearly two years. They were both earnest readers
of your journal, and firm believers in the principles
and the property of the property of the corpse
the death his repugnaise toward orthodox
bigoiry and church dogmas were such as to make
him many enemies from among that class.

MILLIVAN CENTRE ILL W. W. Parter

All TILVAN CENTRE ILL W. W. Parter

TRUMANSBURG, N. Y.—J. D. Bouton write-Enclosed find five dollars. I owe about \$1.59 for the JOURNAL to this date. You may forward it t me for another year. The balance of the money donate to you.

donate to you.

FORT SCOTT, KAS.—I. Grasmuck, M. writes.—I have been waiting to hear from your since the fire. You must and shell re-establish tolerous old Religio-Philosoprates. Journa. Stand by you!"—of course we will. Don't airmed, the old JOURNAL will be better than ev which is saying a good deal. Your friends weatch with great laterest for the resurrection the JOURNAL, and you shall have all the supplemental programmer of the programme

DEXTER IOWA—M, A. Maulsby writes-closed please flut three dollars for your excepance, which has not been paid for since June We like it very well, and would not like it without it. We are very sorry that you have such a misfortune, and hope the bright face of Jotrnal may soon again greet its many peade

PLATTSBURGH, N. Y.—H, Vedar writer,
PLATTSBURGH, N. Y.—H, Vedar writer,
Your little paper of Oct. 9th received not long
since. Fresse find herein inclosed six dollars for
remeral of my subscription for the years 1872 and
1870.
Romarks: Thank you Brother. Your confidence
in our integrity gives us strength in this our hour
of trial.

of trial.

WINDSOR, CAL.—Edgar Lindsay writeinclosed pro-toffice order for time dollars, iplied on subscription to the RELIOD-THI CAL JOTENAL. Am sorry to hear of your trues. Some of the Sprittualists here can hell-fire as it beams from Methodist counte much less a Chicago burn-out.

nuch less a Chicago burn-out.

HUMBOLDT BASIN, OREGON,—L. W. Gell writes.—I have just perused the RELIGIO-LOSORICAN, double, and the Religious ask for material aid. Find inclosed one do This to me is a small sum, but if half a milliod spiritualists would domate a, like sum, you we be placed in circumstances to lessue the Jote shofrer the confagration. May God, the sangets, and the Spiritualists, assist you in your ble work.

efforts in our behalf.—ED. JOURNAL.

8AGINAW CITEY-MICH.—W. G. Elm
We deeply deplore your loss—the more as
a great family of Spiritualists. This see
also lost heavily by devastating fires, wh also lost heavily by devastating fires, who
logs, as well as pineries and deodlands,
and shingle-mills, and in some instances
lives were lost, so rapid were the spreadit
On hearing of the awful destruction of
but few dare complain. We missed the
and feel glad to think you are to resume
cation. I send three dollars to renew my
tion.

tion.

LOUISVILLE, KY,—A. Cuscaden writes.—I crease our order for JOURNAL one-ball. Bro. For let's lecture to day was the grandest effort I end the good fortune to lishen to. Hall comfort bly filled—the best morning attendance I ever-as in this-city. I am in a blaze of glory, and if I w in a Methodist class meeting I should shoat soltow. Young Men's Christian Association dead! Von Vicek chief mourner!—(See Sunday Louiville Journal)

ville Journal.)

ST. CLAIR, MICH.—Wm. B. Barron writes.—
Erase from your books my prepaid subscription to
June next for the JOURNAL. Receive the inclosed
draft for ten dollars. Credit one year's subscription. The balance—seven dollars—appropriate for
a Thanksgring dinner for yourself and family. If
your files of the JOURNAL were destroyed by the
fire, and you are in want of them, say o, and I will
forward you the same, for I have nearly every volume complete.

at your hands.

DUTCH FLATS, CAL.—C. J. Brown writes.—
I can respond to your urgent wants in the sam of the dollars, whilets please place to my credit. it would do more for you if I was able to. You, will all the unfortunate by the terrible fire scource have my deepest commiscration. I hope that the circious of lapter which you cdit will stand the

m.

marks: Yes, brother, these dark, portentious
ds that overshadowed us in the hour or afflic-

Remarks: Yes, brother, these dark, portentiou-clouds that overshowed us in the hour of affilton, have their "silver linings." As a result of this terrible calamity the Spiritual philosopher sees a development by spiritual philosopher sees a development by spiritual growth, which in time will amount to a compensation. ELMIRA. N. Y.—Jos. N. Dowers, Jr., write.s.— I here send you a P. O. order of \$4.00, for one year's subscription to the Journax, hoping that you will soon commence publishing it again, for I am lost without it. In a few days I hope that the JOLKEMAL may foul its angule folds over the whole world, until mankind shall have learned the true principles of religion, thereby, life, and happines from the angule hosts that surround us. BRIGHTON, IND.—D. Barround us.—You will

BRIGHTON, IND.—D. Baxter stites.—You will find inclosed a check for \$8.00. I wish to renew my subscription for another year, making it March 1st, 1878. The balance please to give to some one more needy than yourself.

If circuinstances would permit.

SACRAMENTO, CAL.—Mrs. P. W. Stevens writes—I have received your two little circulars in the place of our noble and beautiful JOUNNAL, but am glad even to get that, as a mementa that you still live and act. Inclosed find three dollars, ny mile, which I feel in justice I owe you for the great benefit received from the angel teachings that you have scattered over the land, My subscription expires in January, and I will then renew.

WYOMING, IOWA. will please find inclose Credit as directed. We not do without it.

not do without it.

WOODLAND, CAL,—N. Elliott writes.—Find inclosed draft for six dollars to pāy,back; and in advance upon your good JotvishX, to you along in this, the hour of your greetest! twant to do all that I can to help along the that I feel to be so great, grand, and good. W giadly do more II were about 1.

gladly do more if I were able.

WINTERSET, IOWA.—E. H. Kridler write
want to say that although not a Spiritualist, a
ly speaking, I have been much interested;
ly speaking, I have been much interested;
ly speaking, I have been much interested;
ly speaking, I have been much or course; and I trust it will soon accorder frost
temporary difficulties, and be more prosp
than before.

man before.

BUUE RIDGE, IND.—R. D. Creed writes.—It is with deep regret that I learned of the destruction of the Journal of the Journal of the Journal of the Journal of the mose will sadden many a true heart and believer in our philosophy, but thanks to the good angels for a man of unlikehing nerve to advocate our cause. We will add our feeble mite to aid you in establishing the near sails. adden.
phy, but tham.
nilluching nerve to entry
d our feeble mite to aid you
paper again. Hope it will be received
wa's mite. I will do my best to assist
time to time. This has been a severe
d, but undamted let us oon, trusting
than conquerors. My
than conquerors. My
than conquerors to ur
to to the conduction of the lishing the paper again. Hope is as the widow's mile. I will do you from time to time. This I blow indeed, but undaunted let lishour guides in the bright Sums will surely bring us out more the wish and hope is that the Jorax, with a heavenly smile upon its p without its weekly wisits. Find si

WYOMING, NEB .- 8. Sherwood writes. inclose you seven dollars to pay for my paper.

Arts and Sciences.

BT.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Ad-dress Lock Box 333, Mobile, Ala.

Committee Control of Control Control of Control Contro Regination, Circulation, Charification, etc.— General Lemarks on General Balence Relations, reacted of in Precious Articles as Practically Munifest in the Remarkshie Egodibrium of the Conservation and Correlation of Nature's Coun-terbalancing Ricycloms—Suggestic and Inter-seting Relations—Organs and Function of the Human System—Chym. Chyic, and Vinous Blood—Bloo Pascot Through and Created in the Lungs—Artand Circulation—Nature At-tending and Actory Chambel Affairly sets in Where Nations Supervision Closes—The Process of Natrition and Culorification.

Process of Natrition and Colorification.

Respiration, circulation, nutrition, caloridication, etc. Prefatory to the suggestive brief of observations, we propose submitting on the subjects in question, we would remark in a general way, that ever-changing matter is applied by the soul of matter to an infinite succession of uses. Conservation, correlation, motion, Inaction, dispensation, compensation, destruction, reproduction, and one grand all-controlling range of equalizing circulation of utilitarian force, throughout all atomic condition, cannot fail to exert the imperial impress of its majesty, upon the truly carnest and evernumble student of nature. As we have seen in the formation of nitrogen, hydrogen, oxygen, air, and water, so we see a counter-autoion, responding to every general movement, and a resource for the supply of every demand, from the attractions and counter-attractions of infinitesmal condition, to all the untold orbs rolling on in space, and especially are we as chemista, called upon to contemplate it in the consumption and reproduction of the air, and water, as well as in the consumption and reproduction of the ever-varied ranges of condition and relation involved in the elaboration consumption and reproduction of the air, and water, as well as in the consumption and reproduction of the ever-varied ranges of condition and relation involved in the claboration and support of all grades of concurrent life. The fruit of yesterday may be consumed by the animal economy today,—given off to make animal economy today,—given off to which it grew the day following, while on the mainth in the animal economy today,—given off to which it grew the day following, while on the mainth of the animal economy today—given off to which it grew the day following, while on the mainth of the animal economy to the same tree on which is grew the day following. The control was to the animal fire the same carbon, perchance, might remain domain in the debris of the barnyard, and shells animal life, the volennic springs, grottos, and leanes all make up the deficiency of carbonic acid gas to supply vegetation's demands, which the same animal life, the volennic springs, grottos, and leanes all make up the deficiency of carbonic acid gas to supply vegetation absorber to the animal consumed, now two hundred million of tons are annually consumed, producing sign hundred million tons of carbonic acid gas on which vegetation feeds. Vegetation absorbs carbonic acid from the air and gives out oxygen; animal life absorbs oxygen and gives out carbonic acid gas. Vegetation decomposes and uses carbonic acid, water, and moniacle salts and consumes the organic principles of food. Animal life produces carbonic acid, water, and moniacle salts and consumes the organic principles of food. Animal life properties of life, and deprives chemical atoms the properties of life and deprives chemical atoms the properties of life, and deprives

and converts simple into complex into simple-compounds. Vegetation decoydizes, con-structs, and absorbs. Animalization oxydizes, respectively and allowers. There is a like correlation of conserving reciprocity in all our grand balance relations of earth, that seemingly connect us of the which all these mighty extinos, reactions, motions, and emotions are based. From this vast plain of incent commotion spring the ever-state commotion spring the ever-state death. The mysterious millions are to the control of the control of the con-mitted of the plains that have lived, live and the control of the control of the con-trol of the plains that have lived, live and the control of the control of the con-mitted of the control of the con-trol of the con-trol

able sepolicité beyond, pass in review. 1ct, of all times ever-restive components, spring forth, as renewed and enlarged soul l'fe eternal.

The air we breathe, and water we drink today, have doubtless been breathed and drain millions of times before. Nature is a unit, no material is wasted, nor life force spent in vain. Led by nitrogen as a grand balance extreme of pivotal air, hydrogen, and oxygen, follow with their pivotal water, wherein, and amid which, the life-elaporating architects of time, inter-electro chemical currents are unceasingly occupied, in their respective empires of toil. Nature in balance makes no mistakes in her ultimation of supplies for all demands. The gasea, metals, earths, acids, oxyds, and alkalies all feed on each other; the mineral, vegetable, and animal kingdoms, all feed on each other, with a single purpose to a grand ultimating end, in the to us, great undiscoverable levy out into the sublimely grand and ever-restless, unnamed, to a morning of time, when the angels sang together, of a trinne labor done; where blend the incoming and outgoing stream of infinite purpose, that then flowed, and ever shall flow on, as long as the kingdom of life shall last, the fires of infinite love burn, or soul-lights of immortality stream. Who shall stay the course of change! Man, the immortal thought atom of infinite do, may wrap himself up in his pompous, self-sufficient pride, as the fly speck on the immeasurable wheel of time, and cry out to the moth below, "Behold how see roll on 'mid astral orbs,' throughout the equiponderent realms of space. The summies of Egypt, though resting for ages swathed in their resinous balms, cannot realst the incritable, the infinite opure of change.

Though we, pompous pigmies that we are; cannot peer through the infinite opure of change.

kindred and kind.
The air and water are free for all. Nature is mother to all, the Infinite is a concentration of all, and all else of outer show, is but the mortal pomp of that phase of perishable self,—that decomposing hot bed, whence immortaly's most wonderous fruitton opinigs. Ad-

variong thus, we see it is the boast of astronomy to show that all planetary worlds and textific orbs are ruled by the harmontous conflict of forces, in the infinite out beyond, and chemistry as we see, brings us down into the interfor infinitude of a corresponding conflict of harmonial action whence we and all our surroundings spring. All exincing that most wonderful action whence we and all our surroundings spring. All exincing that most wonderful action whence we should remember that its chief direction is through us, in us, and of us, and that in projution as we are imbued with the majesty of its impress, will we assume its majesty of importance, and acting under such inspiration, we shall kumbly love to labor for the hope of reward, rather than the fear of punishment. To return to the object of this surfice, it is the following the surfice of such awards as flow from these sources, that impels me to forego the professional sneers of popular opinion. We of necessity must, arouse, which we are still more executing ready, inclined, or appointed to perform the unthankful service. To walk in apport the wonderful an hills of universecutions, the wonderful an hills of universecutions, to the wonderful and hills of universecutions, to do and innovative as they are, do not carry with them a commanding influence, the cause will be found somewhere, in the question, as to the day of the swap of the profession of claborating life, and to get at the true nature and chandrating life, and to get at the true nature and chandrater of this elaboration so the digestive organism, have cast their secreted chyle and chyme into the great thoracte or food duct, which throws it into the dark blue, returning circulation before it reaches the right article of the heart, from whence it passes through the right ventrice of the beart and palmonary retry to the decomposition of hills of the paranchyma and containing the paranchyma and containing the paranchyma and containing the paranchyma and containing the paranchyma of centre, the pal

Bro, Joszs — A short time since a description of spirit pictures delineated on the panes of window glass in a house near Milan, Ohio, was published in your paper.

A similar phenomenon occurred in this vicinity, on the lights of glass in the curtains of a carriage, owned by Mr. Nelson Keelenberger of Rose Co., Ohio. The pictures are three inches long by two and one half wide. The coloring is brilliant, with what seems to be the original colors of the rainbow, without any mixing, and are well blended together. Mr. Kellenberger visited Milan last summer for the purpose of seeing those pictures in that vicinimixing, and are well blended together. Mr. Kellenberger visited Mian last summer for the purpose of seeing those pictures in that vicinity, but on returning bome, found he had similar pictures on his own carriage. One of them represents at one end a beautiful valley with a stream of water flowing through it. The letter, "N. W., are distinctly seen, extending two thirds of the length of the glass. In between the letters, a beautiful forest highly colored, is delineated. The colors can be seen, only on one side of the glass, the letters appear on both sides. The other pictures above a fine array of colors, but of no parlicular form. The pictures must be of recent origin, from the fact that they were not discovered until three weeks ago, while the glass had been in the carriage more than fifteen years. I removed one of the lights from the curtain, and cleaned it thoroughly with alcohol which rendered the colors brighter and more distinct than before. I then placed it under a microscope of a power of three hundred diameters, but could not detect anything different from common window glass. If the glass is held up to the light, Thooks clear as other glass; if shaded, the colors look very dissinct, as if painted on its surface.

Dr. WM. P. BURGE.

Circleville, Ohio, Oct. 9, 1871.

Triè Roman Catholic Church has commenced the active propagation of its faith among the colored people of the United States. For this purpose a large number of intelligent young colored men who have been educated as priests in various countries of Europe, are tô, be brought to our shores, and sestitered throughout the South with a view to special missionary work among their people in the interest of the ever-vigilant Church with which they are identified.

Notes from a Lecturer.

Notes from a Lecturer.

Dear Brother Jones.—I rejoice to learn that the Religion Philosophical Guerra, has risen phonix-like from the ashes, and after having plumed her wings. I hope they will be outstretched while than ever, and that her resurrection will be an evidence of her immortal life. "Trath, though crushed or burnty to the earth, shall rise again." I am now hattling for the good cause on the banks of the wide-spread Missouri, in the well-known city of St. Joseph. Yesterlay, I had the honor, in compliance with an invitation extended to me before I reached here, of dedicating their new hall. It is amongst the proud events of my life to perform such labor; it sends flashes of fire through my soul to consecrate temples to the living truth, and the glorious cause of Spiritualism. Before I reached this place, I had given a course of eight lectures at Hannibal, in this State, and, previous to arriving there, I had lectured on my way at several places, both in Indiana and Illinois,—always speaking twice, and sometimes oftener, and generally to crowded houses—indeed, there is evidence of a great awklenling. One proof of this statement is found in the fact that, in some cases, men and women camemany miles, night after night, to hear my lectures. And I nearly always succeeded in meetines. And a lacery always succeeded in meatings a favorable impression upon my large audiences who never before listened to a discourse on the subject. I expect to remain in this place till about Christmas, and would like to visit, in the meantime, neighboring towns, within fifty miles, or perhaps, a little further, if the spiritualists or reformers in those towns will write to me immediately about the matter. My terms are easily complied with.

I should also like to make engagements by the day, week, or month, to lecture during January, and February in some of the Western States. Will the friends write soon. My terms are extremely moderate, and hence easily net. I shadl also like to make engagements by the day, week, or month, to lec DEAR BROTHER JONES.-I rejoices to learn

Those writing to the war personner.

As I did not arrange with the friends of Hanibal to remain with them in November longer than the delivery of eight lectures might require. I consequently completed my labors there in time to declicite the half here on the 20th.

K. GRAYER.

St. Joseph, Mo., November 27, 1871.

By direction of the Society of Spiritualists of this place, I inclose resolutions passed at the last Sunday of Mrs. Cuppy Smith's lectures—which gave good satisfaction to all who listened to her. They were of a high order, clothed in correct English, and beautifully expressed. Our little society is sprogressing slowly but surely, each one growing more firmly in the knowledge of this great truth.

Miss Susie M. Johnson is engaged for December; O. P. Kellong for January, 1872; N. Frank White for May, 1872.

WHEREAS, The present course of becures before Spiritual Society of Fort Haron is now brought to a close; and as the lady who has so successfully administered to our spiritual wants is about to take her produced to the spiritual wants of the spiritual control of the spiritual wants for the spiritual script of the spiritual wants for the spiritual script of the spiritual wants for the spiritual script. Reselved, That the thanks of this society are

Resolved. That the thanks of above, developed, hereby tendered to Mrs. Laura Cuppy Smith for her earnest, able, and cloquent efforts in our be-half.

arly labors.

Bisolved, That a copy of these resolutions be for arded to the spiritual press for publication.

Port Huron, Mich.

Letter from Wash. A. Danskin.

Bio. Jones:—The Jounnal came to us Phoenix like, risen from its ashes—and filling in its appearance and matter all your promises. My best efforts shall be used to extend its circulation among our people. Let me give you the name and address of the first on the list, W. C. Turnbull, Baltimore, Maryland, to be followed, I trust, by many others.

Baltimore, Md., Nov. 27, 1871

Many thanks, my brother. This is just the kind of help most desirable, that which will benefit others and for which I can render a fulkent. Angels will bless you for your .- Ed. Journal.

PETERS

MUSICAL LIBRARY.

PITTEEN VOLUMBS PILLED WITH CHOICE PLANS

Vocal Collections.

Shisto Light. A cho'ce collection of beautiful Sarrd Songs.
Hearth on Home, Firsteld Ethose, and Sust Sonade. Three volumes cf-ray Songs by Mydster, Fersley, and sust of the Sonade. The work of the Sonade Learns. Volumes 1 and 11. The two volumes co-rate all of Will S Hays Songs.
Provides Gens. A collection of beautiful Ballieds by Walker, Thomas, Relate, etc.

Instrumental Collections.

Fairy Fingers, Magic (Nrcle, and Young Plan-d. Three volumes of very easy music for young

ist. Three volumes of very easy maste for young at player. Prop and alleviated Reventions. Dance Notes that the player of the pl

and, Piccer, Kinnel, etc.

Price, \$2.50 per volume, elegantly bound in cloth, with
gill sides; \$2.00 in plain cloth; \$1.75 in boards.

Address.

J. L. PETERS.

We would also call attention to Tue Organ Art Hour,
a collection of over one hundred boantiffi opers sogge
Pice, \$5 in cloth and gill. Trade price, \$4.

Just Published.

18. Spiritualism True?

A LECTURE BY PROF. DENGOR.

Price 15 cents; postage 2 cents.

** For sale, wholesale and retail at the office of

List of Lecturers.

HERRATTER we shall keep a standing register of such speakers as are furnished to us by the Parties INTER-BETTER, with a pledge on their part that they will keep as posted in regard to changes; and in addition to that, are provedy indicate a willingness to add in the circulation of the change of the change of the provided parties and the provided parties are the provided parties.

A COMPILATION OF

Psalms,
Hymns,
Anthoms,
Chante, etc.,
and References ng the Spiritual, Progressive, and Scatiment of the Present Age

BY JOHN S. ADAMS.

FY JOHN'S ADOLS.

This work has been prepared with special reference to the large and increasing densual for a volume expressing the sentiments and views of the advanced minds of the present times, and meeting the requirements of every species of Refurn. It is entirely free of Sectationalson, of all the theological dogmae of the peat, and fully recognizes the pre-sence and ministration of split in every condition of He on carth.

This book contains five hundred and twenty-two choice elections of postry, with valiable muste on each page from Handal, Hadyn, Mozurt, and other Distinguished Composers.

Composers.

It combines the advantage of "Hymn" and "Tune" each. It is prefaced with a Classification of Subjects, and Complete Indexes of First Lines, Tunes, and Metree, and being of convenient size, is generally accepted as the Standard Movic Boot of Spirituation, Radicultum, and

Steamers Special Reform.

Alike desirable for the LECTURE-ROOM and the HOMES OF THE PEOPLE.

"I think there is in the book a greater proportion— think I ought to say a greater amount—of beautiful and truly opiritual poetry than in any other collection I have seen, whatever the size of the volume."

Rev. John Pierpont.

Price, Paper Cover, 50 cents; postage 6 cents. Board, overs, 65 cents; postage 12 cents. Cloth-bound, 86 cts.; stage 16 cents.

. Por sale by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chlongo.

The Lyceum Guide.

SONGS, HYMNS, AND CHANTS, LESSONS, READINGS, AND RECITATIONS

Marches and Calisthenics,

(WITH ILLUSTRATIONS.)

Together with

Programmes and Exercises,

the whole designed for the use of

PROGRESSIVE SUNDAY LYCEUMS.

• For sale, wholesale and retail, by the Religio-Phil-iophical Publishing House, 150 Fourth Ave., Chicago.

THE LAW OF MARRIAGE BY. C. L. JAMES.

An exhaustive argument in favor of liberal divor-lation. For sale at this office, price 25 cents; p

WHERE ARE MY HORNS? A QUESTION FOR THE Wise and Poolish. By ADAM HARLITON. To pp. Price, 20 cents; postage 2 cents, at the office of this

NATURES

HAIR RESTORATIVE



Contains no Lac Schemen, no Sugar of Lead, no Lithanos, no Nitrate of Silver, and is entirely free from the poisonous and health-destroying drags used in other hair preparations.

PROBLEM-SESSION OF THE PROPERTY OF THE PROPERY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY

ion it contains is worth \$200 to any person.

For sale by Van Schaark, Steverson & Reid, wholesale imagists, Cor. Wahash Ave. and 18th St., Chicago. N. B. For sale, whose ale art relati, at the office of the Religio-Philosophical Publishing Hones, 130 Yourth Ave., Chicago. Price, \$1.00 per leastly, or six hottles for \$5.00. Must be sent by express; c anot to by mail.

THE HISTORY

MODERN AMERICAN SPIRITUALISM:

A TWENTY YEARS' RECORD

Astornding and Unprecedented Open Comunion between Earth and the World of Spirits.

EVOLUME, LARINE OCTAVO, NIX HUNDING PAGES, OUTHERS NUTRIES NUT

By Emma Hardinge.

The war reful and therilling history has been gathered up from 1: manks of thirty-lene States by the nathor hereoff, out. "rol and written moler the direct supervision and the state of the supervision." It can be supervised to the supervision of the New England States, 'bullformis, Oregon, the Territories, the whole of the Son' 'men, Western, and Mollel States, and the supervision of the New England States, 'bullformis, Oregon, the Territories, the type of the Son' 'men, Western, and Mollel States, and the supervision of the New York, 'but not an extension of the phase ten thousand years ago person to the supervision of the New York, 'but not a factor of the New York, 'but not a factor of the Research Manifestations among the Red Men, Miners, and Gold Manifestations among the Red Men, Miners, and Gold Manifestations among the Red Men, Miners, and Gold Manifestation and Swell States and the Hise and Fall Systems of the Son of the States and the Hise and Fall Systems of the Son of the States and the Warfare and Present Triumps of this mountainties, in the Nineteenth Century, the Mighry Conflict, Irrestate the Warfare and Present Triumps of this most wonderful movement, from the gas-diag of the pates through the Warfare and Present Triumps of this most wonderful movement, from the gas-diag of the Red States Rockings, 'Professors, Bectors, Luxyers, Judges, Mediums, Societies, the Systems and States Press and Public, all things of the movement, school lights and shadows for the part of the Manifest New York, and the States and the States and States and

Price, \$3.50; postage, 50 c

An Abridged Edition. * For sale, wholesale and retail, it the stelligio Philo-ophical Publishing House, 130 Fourth Ave., Chicago.

FLORENCE

SEWING MACHINES. Wm. H. Sharp & Co., General Agents. 15 ELDRIDGE COURT, CHICAGO.

This machine is recommended to any who desire a classe family sewing marchine. It is noted for the a rapid motion, regulative of tension, and case of ma-ment. Four different effects and reversible freed mo-are all features peculiar to the Fourasce Machine Calmid by no other ja tie world. Samples and ten-agents furnished on application.

\$10 Ten Dollars! \$10 GIVEN AWAY!!

We will give to every one buying a FLORENCE SEWING MACHINE through our House rus. SOLLARS worth of any of the books advertised in our book-list, or of the RELIGIO-TO-PHILOSOPHICAL JOKENAL, or a part of each as a premium or inducement. The FLORENCE AND ACCHINE is one of the best manufactured, and ranges of the best manufactured, and range of the destination of the property of the We have rold a large number of these Machines, and they have given the most perfect satisfaction in every case.

CALL ON OR ADDRESS: RELIGIO-PHILOS SHING HOUSE, 150 Fourth Ave., Chicago.

PLANCHETTE;

The Despair of Science.

A very full account of

tmerican Spiritualism, its Phenomma, and the Various Theories Regarding it,

Survey of French Spiritualism.

AY EFES ADDENT.

Search where thou will, and let thy reason ge
To ransom truth—even to the abyes below.

This invaluable work is afready which known, having
passed through several editions, and vill continues in
great demand.

Price, 81.55; postage 16 cents.

**For wale, wholesale and retail, by the Religio-Philocophical Publishing House, 150 Fourth Ave., Chicago.

Philosophy of Creation,

Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and Spirit World. By Thomas Paine, through the hand of Bionece Wood, Medianz. Price, Science, postage 4 cents. For sale at the office of this paper.

Religio-Philosophical Fournal

Religio - Philosophical - Journal.

100 per year, in Advance—\$3.50 at end of 155 Fifty onto for Three Months on Trial.

TO NEW SUBSCRIBERS.

ilosophical Publishing House. All letters and communications should be address S. S. Jonns, 150 Fourth Avenue, Chicago.

NEWSPAPER DECISIONS.

erson who takes a paper regularly from the whether directed to his name or another's, or

If you have a state of the Journal and whether it be for a renewal, or and write all proper names plainty, ried until an explicit order is received

this office.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to I Dec. 1876, it will stand thus: "John Smith has only paid to I Dec. 1870, it will stand thus: "John Smith I Dec. 1

CHICAGO, SATURDAY, DECEMBER 9, 1871.

A SEARCH AFTER GOD. Divine Judgment-The Fire at Perhips. Divine Jogament—The Fire at Peshties.

(NUMBER LXIV.)

When the Savior was called upon to pass judgment against one who had erred, he wisely said, "Let him who is without sin, cast "the first stone." To-day, different divines in all parts of the United States, looking at the disaster here, have pronounced judgment against the people of Chicago, calling them very wicked, and the affliction that has befallen them, a just one. How was it in regard to the marine disasters that followed so quickly after the fire? No sooner had the angry fames become assuaged here, than a terrific wind and storm on the lakes caused the destruction of nearly a hundred vessels and schooners. The loss of life was appalling! The mad, angry waves, the fierce wind, and driving storms, proved nearly as destructive to human life as the Fire Fiend. During the past few weeks, God has been very much displeased with his people, judging from the loss of life and property. "Divine judgment," what is it! In nearly every church in the land, that term has been frequently uttered by those who claim to be the vice-greents of God, interpreting the nature of his laws and the character of his works. It is an expression which has become so common of late when a disaster occurs that its nature requires a critical and careful examination. Was "Divine judgment" manifested in Chicago,—Wisconsin and Michigan? In Pesktigo, Wis., a scene occurred, for a time equally as appalling as any witnessed in this city. Ae cording to the New York Tribune's correspondent, "wherever a building seemed to resist the fire, there the red to the content of the open open of the open open of the open open of the open open of the open open open open open (NUMBER LYIV) Wis., a scene occurred, for a time equally as appalling as any witnessed in this city. Ac cording to the New York Tribute's correspondent, "wherever a building seemed to resist the fire, there the roof would be sent whirling in the air, breaking into clouds of flame as it fell. The shower of sparks, cinders, and hot sand fell in continuous and prodigious force, and did quite as much in killing the people as the first terrific sirocco that succeeded the fire. The wretched throng neck deep in the water, and the still more helpless beings stretched on the heated sands, were pierced and blistered by those burning particles. They seemed like lancets of red-hot steel, penetrating the thickest covering. The evidence now remains to attest the incredible force of the slenderest pencils of darting flame. Hard iron-wood plow-handles still remain, perforated as though by minnie-balls, and for the main part unburnt. When the hapless dwellers in the remote streets, saw themselves cut off from the river groups broke in all directions in a wild panle of fright and terror. A few took refuge in a cleared field bordering on the town. Here, flat upon the ground, with faces pressed in the sand, the helpless sufferers lay and roasted. But few survived the dreafful-sigony. The next day revealed a picture exceeding in horror any battle-field. Mothers with children huggeds-closely lay in rigid groups, the clothes burned off and the poor flesh seared to a crisp. One mother, solicitous only for her babe, embalms her unutterable love in the terrible picture left on these woeful sands. With her bare fingers she had scraped out a pass as the soldiers did before Petersburg, and pressing the little one into this, she put her own body above it as a shield, and when the daylight came, both were dead—the little baby, face unscarred, but the mother burnt almost to cinders. Long after the flames had died out, when there was no more to feed on, the hot sinds rendered moving about an exquisite torture, and long into the dismal midday the survivers w

e, and long into the unaccess were confined to the narrow circuit the river. As the day wore on, help in slowly from the northward. Several ad gangs had escaped annihilation, and gang led by an exprise-fighter named gan, came with promptness and efficiency areas or rescue, through miles of burning prairie slockaded roads. On Sunday night some-cover two thousand people were assembled in the confines of this industrious, prospective the dreadful morning light came

upon a haggard, mu than seven hundre than seven hundred. When the work of rescue began it was found that a great number had escaped by the bed of the river and the northern road to the port, and as the day advanced, half-naked stragglers, unkempt and blackened, began to stream into the sparie settlement. As the molten sands cooled off, the worful work of recognition began. Peering into blackened faces, mothers, fathers, brothers tremblingly sought out missing ones."

There was one man by the name of Hanson, who firmly believed that the judgment day had come, and while the fire rained down, he began to walk composedly up and down his spacious parlors, and he and his family were consumed.

consumed.

This fire at Peshtigo was indeed terrific.

True, the town was small; containing a population of only two thousand, yet the destruction of human life was appalling. The same ministers of the Gospel, shose who consider disasters "divine judgment," will point their fingers at this settlement as an example of the disasters divine judgment, win point men fingers at this settlement as an example of the just action of a vindictive God. Really, this manifestation on his part is of a character calculated to excite ou fears, and admonis us that it would be well for us to endeavor by some means to propitiate his wrath, and place ourselves in such relations to him as will prevent the recurrence of these terrible calam-

In ancient times religious men ascribed all the evil in the world to the Devil. When Job was afflicted with boils, his property destroyed, cattle killed, and he made disconsolate, the Devil was regarded as the guilty party, but now when any calamity befalls a people, when a sand disaster occurs, God himself is deemed the guilty one. If he has any children, any righteous ones on this carth, that belongs exclusively to him, it would be well to have them arrested, and held as hostages to prevent the recurrence of similar misfortures to our city. How would Brother Moody or the Rev. Fowler, who claim to be as near God as any one, answer as hostages to prevent fires and such dreadful calamities as have lately visited our country. The idea is a funny one, and some ingenious Yankee should render it practicable. Today, if we should go on a pleasure excursion on the Sabbath, cat too much and in consequence became severely sick, and die, all our religious friends would claim it as the result of the divine judgment of God. So accustomed have they become to this idea, that any accident that may occur on Sanday, they instantly ascribe it to God's wrath. Up to the present day, though an infidel, and if that is wrong, a good subject for God's wrath, yet it has neverbeen manifested toward us. We can stand under a tree, and the very heavens may be illuminated with electric flashes, and it may be shivered into a million fragments, without inflicting any injury on us. We may be on a train of cars, as we were a short time ago, and it may run off the track, yet we escape without a blemish. We may be in the fiercest tornado, as we were once when the house we were in was carried completely off its foundation, and yet no harm befel us. We may be near an engine when it bursts, yet no fragments will hurt us. When a mule or a horse kicks at us, they always manage to just miss us. We have been in the hands of blood thirsty villains during the early Kansas trouble, and during the war the prisoner of guerrillas who were intending to kill us,

presume that Storey had rather suffer from the displeasure of him than receive a cowhiding from the hand of some indignant female.

Then again, in all our large cities the Sabbath day by some is regarded as a holiday. Supposing those who have toiled during the week, laboring zealously to gain a livilhood, had been on some ill-lated steamer on the Sabbath enjoying a social reunion, and the boiler should burst,—then all Christendom would cry out, "Divine judgment"! But on that steamer are innocent children, those whose hearts know nogulic, who are as pure as the angels of heaven. What a scene! Cannot God discriminate? Is he too angry to separate the innocent from the guilty, or is his wrath like the angry stream, that, inundating the country, drowns all alike? The Sabbath to some is a holiday—and that minister who says that accidents occurring then are the result of a Divine displeasure, is a poor, illuerate, miserable, bigoted man! The main, he at Peshtigo, Wis., was on Sanday! Confd not God have chosen some other day to commit that wholesale murder, as well? But the fire was not all—the tornado was terrific. A thousand fends could not have howled worse! The noise was deafening!

Ministers of the Gospel are regarded as very wise. They study the Bible and learn therefrom the religious chemistry of life. They

boiler explosion, or an epidemic, and tell its component parts with the same certainty that a chemist can tell the componant parts of a sandwich or limberger cheese. If a little boy is playing on the Sabbath day, steps on an orange peel that has been thrown from a whiskey cocktail by some licentious salous keener, and in the component of the control of the conorange peel that has been thrown from a whiskey cocktail by some licentious saloon keeper, and is fatally injured thereby,—it presens a clear case of Divine displeasure on the part of God, who causes epidemics, torna-dos, and all the ills to which humanity are

Calamities,—Their Caus Compensation?

This fruitful subject of thought has engaged our attention since the great fire in Chicago to a considerable extent, and we have thus far been impelled to show the glaring misrepresen-ations of theologians in all ages of the world, in attributing calamities to an angry God, as a punishment inflicted upon mankind for their sins.

with ordinary reasonable and reflecting minds, the enormity of thus attributing to De-ity such characteristics would seem to be enough to utterly refute the idea of its truth. But it is a fact that such a general sentiment has been, in all ages, so hereditarily intereworen with the very being and growth of every per-son that it is an almost universal belief; and if not really kereditine. son that it is an almost universal belief; and if not really heredilary, it is so early inculcated into the mirds of children, that when they ar-rive at years of more mature thought, it is deemed by many sacrilegious to even question the doctrine that God by special visitations pun-ishes his children for sins, with a degree of the operane that Got by speech visitations pul-ishes his children for sins, with a degree of eruelty that would put the Christian's Devil to the blush for very shame if he were thus to punish creatures of his own make up!

cruelty that would put the Christian's Devil to
the blush for very shame if he were thus to
punish creatures of his own make up?

But early education in Sunday schools and
churches, to say nothing of family circles, and
every day expressions about the wrath and
curses of God, so interweaves the terrible doctrine of an angry God and cunning Devil into
the minds of the children and youths that to
advocate the doctrine of a loving and all-wise
God—to teach them that the doctrine of devil
and hell torments is a myth, and that all calamities are the legitimate results of causes existing
in the nature of things, and are as sure to
occur under certain conditions as frost is to congeal water when the heat is reduced to a certain degree of temperature, or as the ice of
winter is to melt when the spring season appears
and the congenial rays of the sun raise the
warmth to a degree above frost—is deemed a
heresy almost unallowable. We say that however plausible such reasoning may appear,
men and women, no matter how sensible upon
other subjects, do not listen to such reasoning
because, forsooth, it conflicts with early education, the teachings from popular pulpits, and
the "Holy Bible."

In our previous articles we have in some little degree shown the popular view of the subject of "God"s wrath and vengeance," divested
of its negar conting, and it has been a bitter pill
to swallow. Nothing can be said to favor such
a horrible doctrine as that taught by theologians—that God burnt up Chicago through pure
malice toward children whom he created with
attributes and a disposition to do just what they
always have and always will do, and he new
it when he created them!

We say that without the super conting of the
priesthood, such horrible church dogmass would
not be received; with it, they are swallowed
with a gusto, while common-sense truths are
frowned upon as diabolical.

We have shown that so-called "liberal Chris"tians" only protest in degree against the
contmity of such teachings as the religious
world in

world in all ages has sent forth as of divine origin—as contained in "Sacred Books."

The divine origin of the Bible, Liberal Christians generally admit, and the "sacredness of "the book," but claim that it contains a hidden meaning which, if true, would rob God of his vindictive attributes to a degree that would no longer admit of his being the author of the great Chicago calamity. Hence it is that the Colliers couphatically say that the burning of Chicago was attributable to "high winds and "dry weather!" It is well. Our friends are steering between the terrible doctrines of old theology and the radical doctrines of Spiritualism, which denies that the Bible is any more holy or sacred than any other took or compliation of books. It is valuable for the amount of truths it contains, as are all other books. While our "Liberal Christian" friends are doing a good work by bringing old theological devotees to a plane of thought where they will dare to inquire a little further, they, the Liberal Christians, in trying to steer their craft as as to avoid Charybdis unavoidably run afoul of Scylla! In attributing the burning of Chicago to "high winds and dry weather," they loose sight of God's burning "Sodom and "Gomorrah," on account of the wickedness of their inhabitants—for similar reasons other Christians say that he burned Chicago.

As new departures are now the order of the day, we hope Liberal Christians will soon depart

As new departures are now the order of the ay, we hope Liberal Christians will soon depart com the popular errors of the dieinity of the

from the popular errors of the dientity of the Bobe.

Our task in the future, in discussing the question under consideration, will be more agreeable. While we most emphatically announce to our readers that we have no belief that there is a single word contained ig the so-called "Holy Bible" that is any more the word of God than there is in the writings of any other author, contained in any other book, be it of ancient or modern times, yet we do believe that many truths are to be found in that book, corresponding with truths as developed daily in spiritual circles, showing clearly that what is called Modern Spiritualism has existed in fact, as spirit communion with mortals, in all ages of the world. That spirits of all grades

of development of thought, under favor conditions ever have, can now, and communicate to mortals, and that some those communications are as void of g sense and sound philosophy as the teaching se and sound philosophy as the teac cologlans are upon this plane of life.

theologians are upon the Hence in discussing the questions under consideration, we shall divest ourself of all authority, be the same found in so-claimed "sacred" or profane writings," the declarations of mortals or immortals, if they do not comport with our highest conceptions of reason.

tals or immortals, it may not our highest conceptions of reason.

We feel in dealing with this great subject that nothing should be received as a simple makereight in the minds of superficial thinkers. But everything should comport and tally with science and sound philosophy—truth.

The terrible calamities which befall human-iable those of a more recent

The terrible calamities which befall humanity, and more especially those of a more recent date, which come so near home, and to the appreciation of mature minds of the present generation should make a deep impression, and inspire everyone to inquire into the authorship—the object to be attained, and seek an answer to the question, is there a compensation for the terrible sufferings incident thereto.

It is our safe rather to awaken the minds of our readers so that they may through their own reasoning powers anticipate our argument, by quickening their own thoughts upon the subject, than to lead them in our own particular channel.

channel.

Every being is possessed of similar capabilities for investigation, in degree, depending however much upon the development of their reasoning faculties. Our philosophy teachers us that there is no subject too sacred for our most acute perceptive and reflective faculties—that it is wise and profitable to scan and question every subject that concerns our welfare now and in the future. That our own individuality is involved in exercitaine that the mind

tion every subject that concerns our wenare now and in the future. That our own individuality is involved in everything that the mind can conceive of. We are parts of the great whole, and if we would have the little nickes which we as individuals occupy, brilliant with light and knowledge, we must exercise our own minds to produce such illuminatiop.

All things material are but aids or helps to refine, and illuminate our own minds—and all conditions that are not made available to the development of mind in ourselves or others, are misappropriated, and at the time of our departure from the material plane of life, will be found to be as dross and a source of sorrow. In other words, we shall regret the misappropriation of valuable means for the elevation of self, and others in the scale of mental develop-

ment.

Hence we say that every soul should with ferrency and zeal, which is a guaranty of success, enter upon the investigation of the great subject under consideration, that a profit may he derived, if possible, from the seemingly greatest calamities that befall mortals.

Hereafter we hope to present thoughts upon the subject worthy of being carried into practical use, in making waruly elements obedient screents.

Widow's and Orphan's Fund.

For the last four years we have had a specific

For the last four years we have had a specific fund entitled as above.

The object of this fund is to enable all who desire to do so, to aid a class of people to rend the RELIGIO-PHILOSOPHICAL JOURNAL who are unable to subscribe and pay for the same.

The appeal of that class to the proprietor of this paper has scree been gasde in valic. About one per cent, of the expense of fire subscriptions has been paid out of that fund; the balance has been borne by the publisher.

All widows, orphans, and aged people who desire to read this paper hut feel too poor to pay for it, on request, will have it sent to them marked F. W. O., which means free, and charged to the Wildow's O., which means free, and charged to the Wildow's

ns free, and charged to the Wid

request, will have it sent to them marked F. W.

O, which means/ree, and charged to the Widow's
and Orphan's Fund.

Since the fire several kind-hearted people have
donated small sums to aid us in buying a new outsit. The money is very timely, and we most sincrely thank the donors for the same. Money is
hard to be got at this time, "eerry dellar counts" is
hard to be got at this time, "eerry dellar counts"
but as we have often said hefore, notwithstanding
we found ourself greatly embarrassed by the
terrible destruction of property on which our
insurance is of little or no value, gven to one-half
more than our good brother, Dr. Child, mentioned
in the second miniature Jornsan we issued since
the fire, yet we wholly disclaim being an object of
charity.

All sums donated to us will be passed over to
he credit of the above-named fund, and those who
make such donations are respectfully requested to
have the Jornsan sent free, to the full amount of
their respective donations, and it shall be done.

If in any case parties making such donations
shall fall to mention to whom the paper shall be
ent free, we shall apply their money for the first
applicants.

Received and placed to the credit of the Widow's

eived and placed to the credit of the Widow

and Orphan's Fund :	
Amount previously acknowledged	302.95
John Meachem, Battle Creek, Mich	2.00
Daniel Bonsall, Salem, O	5.00
Wm. R. Evens, Carversville, Pa	25,00
Mrs. L. H. Perkins, Kansas City, Mo	5.00
Dr. E. E. Perkins, Kansas City, Mo.	5.00
Wm. Denton, Boston, Mass	6.50
Wm. Denton, Boston, Mass., M. Larkin, Milford Mills, Pa., credited in our	200
last to the Quaker	5.00
L. Weston, Lapcer, Wis.	2,00
Levi Lewis	1,00
John Kuelm, York, Pa.,	10,00
Hon. Robert Dale Owen, 20 copies "Debat-	2000
able Land."	122
W. W. Culver, Bluff Point, N. Y.,	.50

Among some railroad bridge-burners recently arrested in Appanoose County, were two ministers, the Rev. Spangler, and Rev. Joe Rinsald, tike latter of whoh was captain of the gang.—Ez.

We verily believe that there is a larger per cent. of knaves to be found among "Rev." ministers, numbers considered, then among

any other class.

Many query, why do honest men retain the title Ree, which they derived from a sectarian church, after having embraced Spiritualism and renounced the creeds of the church, which gave them their title? Perhaps those gentlemen will assign a reason. We have as little respect for the title as we have for church creeds.

Spirit Paintings.

Spirit Paintings.

We have received six large spirit paintings from the spirit room of Br. Potts, in Harrisburg, Pn. Four of them purport to be portraits of individuals as, they looked while in the form, and two of them are landscape paintings. We value them very highly from the fact that we have reliable evidence that they were executed entirely by spirits without the intervention of human hands in any manner whatever. The paper on which they appear was purchased at the stationers and carried to the spirit room, so called, at Bro. Potts' house, and then left, the door of the room being locked and no one allowed to cater it until the spirits announced through young Mr. Potts, the medium, that the work was done.

We refrain from giving details in regard to

surougn young Mr. Potts, the medium, that the work was done We refrain from giving details in regard to the paintings, hoping Bro, Potts, senior will favor us with an article giving the particulars in regard to the execution of each painting, and what the spirits said about the same.

Our Quaker Friend.

Bro. M. Larkin, of Milford Mills, writing 11 Mo. 27th, 1871, in answer to our call for his name and postoffice address says in conclusion:

name and postollice address says in conclusion:
The trifle is sent is given most freely, and I do not
expect any return. I pardon thee for calling me
quaker. I have the Quaker dialect out of respect
to my kind parents who brought me up to the
doctrine. They taught me the best they knew,
and I owe them an eternal debt of gratitude for all
proud of being called a Spiritualist before "all the
world and the rest of mankind."

work and the rest of mankind."

"It too, was brought up a Quaker; I stemmed
"the current of opposition from my family
when I became a Spiritualist; but now my
"dear father is a most devoted Spiritualist, and
"it was through me as a medium that he
"became convinced of the truth of spirit com"munion."

"became convinced of the train of spirit com"munion."

* Our brother will, we know, accept the
gratitude of the Widows and Orphans, whose
hearts will be cheered by the reading of the
RELIGIO-PHILOSOPHICAL JOURNAL through his
bounty."—ED. JOURNAL

C. C. Davis & Co.

Bro. C. C. Davis, of La Salle, Ills., not only manufactures the very finest shoe and harness-blacking in the world (handled by Bunnell, Upham & McLaughlin, 99-East Kinzie Street, Chicago,) but he is a prompt and fearless advocate of Spiritualism, one whose example in that particular is worthy of imitation.

He, well knowing that the stock he had furnished us the year before was burned if not perversely used, has remembered us again, and sent by express a fine lot for everyday's use. He has our thanks, and we hope dealers and consumers will call for Davis Blacking when in want of a supply. We sometimes think that if all used Davis Blacking we should have no occasion to put any body in the Black List.

Take Notice.

The figures on the JOURNALS sent since the fire signify nothing. They are cut from old mail lists six months old. It is customary to occasionally lay away at our home in St. Charles, a mail list, to keep from destruction in case our office should be burned. These now come in use in mailing so far as names are concerned, but not so far as the account is

concerned.

When our new mail list is set up every one's
account will be made right. Until then, it is to
be presumed all money sent has been received.

Star Lecture Course.

Elizabeth Cady Stanton, the acknowledged representative of the Woman's Rights Party, will deliver a lecture on next Monday evening, December 9, at the Michigan Avenue Free Libury, near 23d at. We feel confident that the simple announcement of her name will be sufficient to fill the house to repletion. Admission 50 cents; reserved seats 75 cents. The last lecture of the course will be delivered by Mark Twain, on Monday, Dec. 16th.

Bro. Wm. Denton donates to this Publishing House six copies of "Radical Rhymes." Price \$1.25 per copy, \$7.50, which we place to the credit of the Witlow's and Orphan's Fund. This gratuity will furnish the Journal to six

widows or orphans for five months each.

We hope to receive many orders for Bro.

Denton's books. He is certainly one of the
very best writers in the Spiritualist ranks.

The Debatable Land.

Just as we go to press we are in receipt of one hundred copies of this remarkable work— this number we shall send off to-day (Wednes-day), and before the close of the week shall receive enough to fill all orders on hand and coming in.

THE following ree year

Items of Interest.

-R. W Flint answers scaled letters. See advertise

Temple." by A. J. Davis, is meeting with

The scances of the Bangs Children take place or ouday, Wednesday, and Friday evenings.

coking Beyond," by J. O. Barrett, opens the and gives one a view of the Spirit World.

—Mrs. Mattie Hulett Parry lectures on Sanday next at the ball, cor. of Jedgerson and Rundolph streets at 3 P.M. —I have score upon the street God eternal health to every form of tyranny over the mind of man!—Thom-as Jedgerson.

Mrs. F. O. Hyzer, ever true to the inter-m, one of our most gifted inspirational s

esent stopping in Baltimore.

—I quite agree with St. Panl," said the co o widow Wishtu, on the eve of her espon tter to marry than to burn."

better to marry than to burn."

-D. W. Hull will speak in Providence, R. L., during December. He would be glad to make engagements to lecture any evening during the week.

-We shall publish in our next an article from the sex of Dr. J. K. Balley, on "That "Departure." Also one from Hudson Tuttle, on the same subject.

-We had the pleasure of a call this week from that defatigable worker and eminent healer, Dumont C. Dake, M.D., who is now located at Rockford, Ill.

"The Science of Evil." by Joel Moody, published y last spring, has excited much comment and criti-a It is highly esteemed by many of our best think

Zion's Herald says that every minister should preach en on "Satan." We presume it is necessary to keep minds of the people illuminated in regard to this gen-nan whom the more you think of the loss you think of.

—The Catholic population of America is estimated at 500,000, with 4,800 priests, worshiping in 4,830 charches dd 1,700 chapels and stations. Although so numerous, edr namber is only one-half as large as that of the Spir-

Runlists.

—Dr. William Persons, the celebrated healer by laying on of hands, has returned to St. Louis; and although not advertising, nor soliciting patients, has nearly his whole time taken up "cases who are sent by those he has proviously treats."

Ancora, N. 4. Histore morning dream. His becomes and more beight the longer we live, and the reserve and more beight the longer we live, and the reserve registring becomes more clear. What has puzzled us we seems less mysterious, and the crooked paths straighter as we approach the end to crooked paths road, and the contraction of the contraction

bread of life for their starving routh.

A victin of Greeley's handwriting says: "If Horace written that inscription on the wall in Babylon, Bel zear would have been a good deel more exerted than he." The probability would have been in such an event Daniel would have interpreted the message to have ant something in reference to agriculture.

somerang in research to agriculture, arriage is like a brilliant taper's light, ed at. a window in a summer's night, racting all the insects of the air come and singe their prelty winglets there; ee who are out but theads against the pane— se who are in but to get out again.

-Mrs. M. P. Stephens, of Sacramento, Cal., informs us at the spirits are at work there producing some wonder manifestations. Mrs. Waterhouse has, under spiri

cd. All was
the We ake other friends to some
t, where they can do so without too great sacrine.
The Emma Hardling will lecture during December
fillrod, Mass., Manchester, N. H., and Portland, Mc.;
fang January, at Salem, Mass., February, in Portland;
fang January, at Salem, Mass., February, in Portland,
fang January, at Salem, Mass., February,
fang January, at Salem, Mass., Salem,
January, at Salem, January,
January, at Salem, January,
January, at Salem, January,
January, at Salem, January,
January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Salem,

January, at Sal

save no vergit with them.

If," says Orille Dewey, "is the education of the
he discipline of conscience, virtue, plety. If et
ne of growing knowledge, improvement, devote
d triumph. In this view, and la this view only, it
to reay, as it commonly said, that they are
to reay, as is commonly said, that they are not
of to die,—they are not prepared to five. It is

—A religious deacon nearly captured five hoys with had been deva-tating his chestunt trees one Sunday after-noon. Shaking his fits after their retreating forms, he ancrily shouted: "The smeaking little devils! I'll had hold of 'em one minute, I'd—" then soddenly capying his pastor on the scene, he impressively added—"I'd pray for 'emi." Ministers of the Gospel are allowed to swear mentally, but when they give expression to their innate meanners, they are compelled to add, "I'd pray

omby object.

The 'Lord's Prayer' don't take well in all cases. It is fact that each one prefere to decide in regard to his diet physical,—why not, then, have the same privilen in regard to the diet mental. The Catholics don't like the Lord's Prayer, and when it was introduced as the order of exercise in a scioloi in New York, the 'young bleas,' who were secretomed to 'making the cross' as a religious exercise, rebelled, and in consequence thereof, were expelled from school. It required four pulicamen to maintain order in that exhool.

at a half at Keudall's Mus, in secondary after the half reffred to rest as usual, but we and unable to sleep, and a sensation of dreating wrong took hold, of his mind. He stook it off, and couried sleep in value. So strong train for Augusta, and immediately went to where he found his wife and little son four y character of the son four y the standards from end gas. He was a few sizes and the sum of the standards from end gas. He was

unfir the abspices of Archbishop acticities, with a property of the abspices of Archbishop acticities, and the action of the act

Philadelphia Department.

... HENRY T. CIDED, M. D.

Subscriptions will be received and papers may be ob-ained, at wholesale or retail, at 634 Race St., Philadelphia.

Re-Incarnation, etc.

shalf attempt to answer:

1st.—Do you believe in the transmigration of couls?

Ist.—Jos you beserve in the transmigration or souls?

2nd.—Is soil and spirit one thing?

2nd.—Is man dies, does the soul pass into the spirit world immediately?

4th.—Do you believe the soul has alwaye existed as a germ, latest and inactive, until called into life the crude material, coming up through the vegeta-ble and animal kingdoms?

First, then, of the transmigration or re-incarna-tion. This is a profound question—a problem in-volving some of the most important relations of life.

life.

If you mean the absolute displacement of a soul
and the continued and progressive development of
its body by another soul, we do not believe it. Our
experience and observation in cases of obsession,
lead to the conclusion that a spirit may temporarily
assume engire possession of an individual body, experience and observation in cases of obsession, lead to the conclusion that a spirit may temporarily assume enjire possession of an individual body, and that under certain circumstances, they may have so much influence as to control the action of that body; but if the connection of the original spirit be entirely severed, we believe that life can not long be maintained in the physical form. In those cases of obsession resulting in inanaly, which may have continued for years, there have always been hedd intervals in which the original spirit would regain the control.

A soul-which has once been engerned in a physical-body, however temporary may have been the soul-which has once been engerned in a physical-body, however temporary may have been the soul-which like and we believe, can herve again commence or repeat its connection with the physical body so as to repeat those experiences.

We are aware that souls that pass prematurely out of the body, as all do, to a greater or less extent, find the means of completing their education and gaining the necessary experiences on the physical plane, by comfig into rapport with luman beings who are about where they were when they left the form but we consider the elosest rapport to be very different from re-incarnation, in which the soul is not a partner with the original soul, but has absolute control of the body.

Second question.—Is soul and spirit one thing? One of the great difficulties of science, especially one of the great difficulties of science, especially

Some writers have chosen to call the entire being and after death, the soul; others, and we think the larger number, call the being spirit. We have adopted this, and we understand a human spirit, after death, to be a 'triune being, just as man here, having a soul which is the most interior es sence, the divine central spark which has in itself here, having a soul which is the most interior es-sence, the divine central spark which has in their an immortality of identity that essentially distin-guishes it from anything else; a mental nature cor-responding to that which we have here, although capable, in its new conditions, of higher and grander flights than it can possibly experience in the earthly world; and, thirdly, we have a spiritual physical body, which is a counterpart of the rarth-by physical body when it first passes from it, so that physical defects that have marred the latter are for a time visible in the former; but this also has the capacity to be unfolded into far more sul-line and beautiful conditions under the indusines To the third question at

of the knowledge which is obtained in the interior.

To the third question whether the soul or spirit passes immediately into the spirit world at death, we reply, yes. Literally speaking, a spirit is always in-the spirit world, can not be anywhere else. We know that spirits are not all conscious of the change at once. Many will, deny it positively. There are those who firmly believe that the physical and mental powers are the same that they had geerelsed here. They can not realize any change at death, and will deny this for a long time. There are those whose soul-natures have been sa long buried beneath the dark magnetisms of crime that they can be operated anything for a long time.

are those whose soul-natures have been so long buried beneath the dark magnetisms of crime that they can' not perceive anything for a long time after they pass into spirit life. Those whose spirituality is not unfolded on earth are not "changed in the twinkling of an eye," neither are any others by the change we call death.

These dark spirits are around us, many of them seeing human beings only, and not, other spirits; are imploring our aid and instruction, and it hasever been the province of the good and the true of earth to preach to these "spirits in prison," because they are more accessible to them than they are to spirits.

The Catholle idea of a purgatory is true. It is the place where all undeveloped spirits must go; and it is not the priest alone who can jury for and help these, but every good man and woman whose sympathies and aspirations go forth for the help of these, can do something to aid them on their journey toward that home in the Father's house where they may know more of Him and His holy ancels, and thus come forth out of the bonds of sin and inquity, with the glorious liberty of the children of God.

To the fourth outsition we couls that we access

was.

The idea of a soul being eliminated from crude matter is not according to any analogy which we can see in nature. It seems much more rational to suppose that the material forms are the result of the soul of things, each expression being peculiar to the soul which calls it into existence.

Some have supposed that the same soul that because the supposed that the same soul that the same

to the soul which calls it into existence.

Some have supposed that the same soul that begins as an expression of force in the granite rock, and which may be said to be the soul of the rock, is capable of being unfolded into the higher forms of the germs of plants and animals, and lastly, of human beings.

of the germs of plants and animals, and lastly, of human belage.

We believe God, the Infinite, finds expression finitely in all the forms of the material universe; from atoms invisible to worlds careering through space; all are speaking of the harmony of the infinite. After the gigantle rock has done its best work, and produced the soil, this interior soul of things finds the means of giving higher expression in the forms of plants and animals, and lastly in the human form. Man's form, however, the result of the comfination of all the forces, is but a soil, so to speak, in which the immortal soul can outwork its mission on-carth, and learn what it needs to know of material things, and the laws which gover_und regulate them. We think these human bodies are made human by the central soul, which finds in them the appropriate place and means of working and building up what we see around us.

There is a circle of the divine force working up through natter in the evolution of various forms until they reach man, and then coming forth in the form of a soul to use these materials in forming a body and closing up the circle. We know that the material elements and sur-roundings modify all the forms, just as the archi-tect in constructing a building is limited by the materials be can command.

teed in constructing a building is limited by the materials he can command.

We know that the materials would never build a house without the aid of the architect. So, also of the physical body. The materials may moilfy it, but they never could construct it. The soul uses them for its purpose for a time, and then, having no longer a use for them, lays them aside to work with increased 'powers in the interfor upon more refined and spiritual elements, but ever to work on as the same soul, conscious of no death.

Miscellancous.

SEALED LETTERS ANSWERED BY R. W. PLINT, 34 Clinton Place, New York. Terms \$4.00 and three

AKROPANAMEDE!

What I Know of Insanity. CAN IMPORTANT NEW WORK

THE TEMPLE,

DISEASES OF THE BRAIN AND NERVES. Developing the origin and philosophy of Maula, Insan-ity, and Crime, with full directions and prescriptions for their treatment and cure.

BY ANDREW JACKSON DAVIS,

Author of Twenty Volumes on the HARMONIAI PHILOSOPHY, etc.

A large, handsome volume of 400 pages; beantif ed and bound, with an original frontispiece.

Cloth edition, \$1.50; postage 20 cents. Pagostage, 10 cents.

Address the publishers, WM, WHITE & CO., at the BANNER OF LIGHT BOODSTORE, ISS WASHINGTON STREET, BESTON, MASS, YEW YORK AGENTS, THE AMERICAN NEWS COMPANY, 119 NASSAU STREET, NEW YORK.

CARRIAGE MANUFACTORY. WAVERLY, NEW YORK.

THE Unerstoned Manufactures to Order an keeps on hand all varieties of Open and Top Beggées, of the Best Styles: Platform Spring Wagons, with two of more warts, with or without top. This wagon is an in provenent on the old two-spring wagon, and as a builties wagon, or for family use; is unarrapseed. Best quality of stock used, first-class workmen employed, and all workments of the stock of th

THE MAGNETIC THEATMENT.
SEND TEN CENTS TO DE ANDREW STONE.
5 Troy, N. Y., and obtain a hare, highly illustrated book on the system of vitalizing treatment.



\$100,000 ANNUALLY!

ny one wishes to Invest a trifle in a r prise and realize more than their most tions, please send for statement, wh reded by request. No Humbug-Agency

WOOD'S HOUSEHOLD MAGAZINE contains in every number one complete prize story valued at 8100. Forty pages of other natter. Vearly, \$1.00. Sold by news-dealers at 10 events per coay, splendid premiums, \$200 each to be awarded for prize table. Specimen copy free. Address 8. S. WOOD, Newburgh, New York.



leart, Inflammation of the Lung.
It the Kidneys, are cured by the us
FOR SKIN DIMEASES, Er
thenn, Riotches, Spots, Pimples, Pr
succes, Rios, were Re-

MOVABLE PLANISPHERE

A Complete Directory of the Starry Housens. Is to Astronomy what a Map is to Grography. Two kinds. One painted, and as much better as it is cheaper than a celestial globe. The other like the clear sky, stars white on a blue-black ground. Send Skol post office order to Henry Whitail, 542 Arch street, Philadelphia, Penn., and by re-

Ernest Renan's Works.

The Life of Jesus, The Life of St. Paul,

The Lives of the Apostles

three remarkable books, by the great French Philosopher, are attracting the carnest attention of all readers.

"They are of great power and learning, earnesting and homestly written, beautiful in style, admirable in treat-ment, and filled with revervence, tenderness, and warmth of heart."

* For sale, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Ave., Chicago.

THE TENTH THOUSAND!

PROF. HOWE Has already published the tenth the OF HIS

SEVEN-HOUR SYSTEM OF GRAMMAR.

Price \$1.00 bound; Fancy paper 50 centsFor sale, wholesale and retail, by the Realight
leal Publishing House, 150 Fourth Ave., Chica

Medium's Column.

D. W. HULL.

Will diagnose disease and give prescriptions from a lock of bair or photograph, the patient being required to give name, age, reducture, etc. A better diagnosts will be given by giving him the leading symptoms, but scyptics given by giving him the leading symptoms, but scyptics and the second state of the second second second address, or direct to Hobart, Ind., and wait till the let-ters can be forwarded to him. Terms \$4.00. Money refunded when he fails to get in rapport with the patient:

OBSERVE WELL! DUMONT C. DAKE, M. D.,

The ANALYTICAL HEALER, (burnt out in Chica is located at Rockford, III. as located at Rockford, III.
Patients at a distance successfully treated. Medicines
at a bymail orexpress. Those who cannot consult in
erron, should give, with letters, a simple statement of
ordition, age, and sex. Address all letters,
DUMONT C. DAKE, M. D.

DR JOHN A ELLIOTT THE HEALER

DR. C. A. BARNES, PRACTICAL MAGNETIC PHYSICIAN.

Dr. Barnes is eminerally successful in treating all chibonic diseases.

No. 176 West Mouroe St., Chicago.

VII to 19

. Dr. Samuel Maxwell,

MAGNETIC PHYSICIAN. The Art the sick by magnetic touch, and the use of appropriate magnetized remedies. Also makes clairvoyant examinations. Patients to be treated by letter should send say, sex, and leading symptoms. Board in private families it desired. Come to, or address. SAMUEL MAXWELL, M.D.

72 South Skith St., Richmond, Ind.

CLAIRVOYANCE.

Br. P. T. Johnson examines diseases by receing a lock of hair, name, and age, stating sex—\$1.00 manying the order. He also prepares a sure antidor option and morphine caters; three months will exmost inveterate case. Charges, six dollars per month also prepares a sure cure for ague, 50 cents per bottle ill be sent by express. Address him at Ypsilanti

The Well-known Psychometrist, A. B. SEVERANCE,

Will, give to those who visit him is person, or from a graph, or from lock of hair, restlings of character, manchanges, past and future, advice in vegard to busin diagnosis of disease, with pre-cription, diagnosis of disease, with pre-cription, diagnosis of children, funits to the inharmoniculey married, etc. Terms, \$2.00 for full delineation; brief delineat \$1.00.

A. B. SEVERANCE. 457 Milwaukee St., Milwankee, Wis.

DR. ABBA LORD PALMER.

Box 201, New Boston, III.

Bionelorful Psychometrial, and Chairrogan Physician, Sord-Bender, and Rustiness Medium.

Can diagnose disease by likeness, antograph, lock of hair, without a failine, and give prescriptifin which, if followed, still early ways.

Can trace atolen property, tell ship past, present, and future, device concerning business, and give written communications from spirit friends.

Diagnosis of disease with prescription, \$2.00. Communications from spirit friends, \$4.00. Deliberation of character, with advice concerning magriage, \$1.00.

1 v10 of

MRH. A. II. ROBINSON.

148 Fourth Ave., Chicago,

Mns. Romassox while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the name of the disease most perfectly, and preserble the proper remedy. Yet, as the most speedy cure is the cossential object in view, rather than to gratify lide curiodity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading asymptoms, and duration of the disease of the sick person, when she will without the properties of the disease of the rick person, when she will without the present an most bosten trescription and remedy

statement of the sex, acc, loading symptoms, and dura-tion of the discase of the sleft person, when she will with-out delay return a most potent prescription and remedy for eradicating the disease, and the permanently curling the patient in all curable cases.

Of horself she claims up knowledge of the healing art, but when her splrit guidee are brought or rapport with a sick person through her mediumship, they never full to give immediate and permanent relief, in curable cases, through the positive and regarder forces latent in the sys-tem and in nature. This prescription is sent by mill, and bet an internal remedy or an external application, it should be given or applied precisely as directed in the accompaning letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that selence takes cognitance of.

One proceediption is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stat-ing any changes that may be apparent in the symptoms of the disease.

Mes. Bonstsony also, through her mediumship, disg-

"What I Know of Insanity."

AN IMPORTANT NEW WORK MENTAL DISORDERS.

DISEASES

BRAIN AND NERVES.

Developing the Origin and Philos MANIA, INSANITY, AND CRIME. With full directions and prescriptions for their treatment and cure,

By Andrew Jackson Davis, author of Twenty volume the HARNONIAL PHILOSOPHY, etc. Price \$1.50; postage 29 cents.
Address Religio-Philosophical Publishing Hone
Fourth Avenue, Chicago.

Spence's Positive and Negative Powders for sale at this office.

Original Essays.

Written for the Religio-Philosophical ROSICRUCIAN MUSINGS.

By P. B. Dowd.

And opening grave: two men digging therein by moonlight. My Rosierucian friend stands with folded arms looking on. At the foot of the "rambling hills," upon one of which is the cemetery, lies the great city, now sombre and dark in the shadows of the early evening. The rising moon casts gaunt, spectral images, from tree, house, or shrub, along the ground, which, locking arms with each other as they sprang into existence, wowe a pall for the lovely face of nature, not unlike the pall which covers the face of the dead, who lie so still all around. A little lake in the center of the cemetery, in sight of the diggers and the diggings, lies, like my friend's "magic mirror," black as ink with this pall resting upon its placid face. Here and there the moonbeams stole through the leafy branches of the forest which skirted the lake, and amid which stood the tell-tale, marble of sleepers who in life spoke the same language which it (the senseless marble) speaks to highly, i. e. I am better than you poor paupers who sleep'unhonored, without monument or-slab to make their rest more placid, or to warn unhallowed feet to tread softly, or to be a sign that those whose graves are so well marked, should rank first in the great resurrection, even as they ranked here on earth.

God lets his golden moonlight fall on the marble, and it looks more ghastly to me, and the shadows look tangible as I gaze, and many a form stands or wanders in the uncertain fight. Little flecks of moonlight fall here and there upon the ground, or glisten like gold on the still water, reminding me of the little good which adorns and embellishes the great shadowy evils of life.

It is an unusual thing to see men digging a grave at night, and so my friend questioned the digger.

"Why do you dig at night, my good friend?" "Och! and be jabers, and ist the likes of "Och! and be jabers, and ist the likes of the marble, and the likes of the likes o

amp mold, while Mike worked away at the ligging. Pat's soul was full, and he poured not its burden in the attentive cars of my 'riend.

"You see, stranger, Pat is a poor man, who look and had hat for bread, clothing, and shelter for the little ones, whom 'God' hatting yieven to his care. The winter swallows up all the carnings of the beautiful summer, and, do my best, the long winter evenings of ind my hearth cold and, my children hungry, stranger' did you ever have a little child—your lesh and blood—look in your face with its blue yees full of tens—eyes wherein God loves to mirror his own smiles—and ask you vainly some and the property of the pr

he suffered while living. I dig this grave, stranger, for the pality sum of fifty cray. The undertaker has a contract with the city to bury its paupers and strangers, for which he is swell paul, etc. and strangers, for which he is swell paul, etc. and strangers, for which he is swell paul and the work of the city of a contract with the stranger of the did not be an an fixing his own price on his halor? I dig at night so as not to spoil to-morrow's job, and thus be thrown out of work for an indefinite period of time. Once upon a time feat had worked all the work for the city, upon the streets. It was Saturday night; the overseer gave me a check on the city treasury for my pay, but the treasurer had gone home, and when I rang the hell at his mansion, he was not the work of the city of the work of the

Wellsville, Mo.
To BE CONTINUED.

Wm. B. Fahnestock to H. T. Child.

Wim. B. Fahnestock to H. T. Child.

Night before last, I had a rare and interesting case, in that of a young lady, Miss C., who entered the statuvoile condition for the relief of a neuralgic affection in her head. This case, among others, demonstrates the importance of having a thorough knowledge of the nature of the condition—and, as a detailed account may be interesting, I is ill give it as briefly as possible.

Miss C. entered the state by the usual instructions in about ten adjuncts—but soon became so much interested in looking, and visiting her friends, that she lost sight of mealtogether. Her mind was so intently fixed upon her friends, that she did not even hear me, although I made many lenfoctual efforts to draw her attention. She spoke rapidly, (seemingly as if to herself) making remarks about those she saw, and paying no attention whatever to what I said. She was perfectly insensible, and every sense was deeply in the state.

Such cases have occurred to persons who

were ignorant of the nature of the condition, and, consequently, were unable to awaken them when it became necessary to do so. Under such circumstances they become alarm-ed, which only makes the matter wors, in consequence of communicating the same feel-ings to the subject, through their clear-minded nowers.

ed, which only makes the matter worse, in consequence of communicating the same feelings to the subject, through their clear-minded powers.

The alarm spreading, physicians are next called in—but as they are generally as ignorant of the true nature of the called in—but as they are generally as ignorant of the run nature of the calling in house-who were instrument of the minging it about—bear ignorant, they often blindly resort to measures which are as unnecessary as they are ineffectual.

A true knowledge of the condition teaches

ineffectual.

A true knowledge of the condition teaches
that the only proper way to treat such cases,
is to draw their attention by some means, and
if that cannot be done by talking to them—
some one who has been in the condition before, must enter the state, and direct them to

fore, must enter the state, and direct them to hear you.

I was obliged to resort to this method in the case of the young lady above referred to—and as there was a lady then present who had been in the state frequently before—the difficulty was soon overcome. Being aware of the fact, hat when persons are in this condition, they hear and see each other. I took advantage of this knowledge, and as soon as the lady entered the condition and spoke to her, she was seen and heard by Miss C. and height the directed by the lady to hear me, she did so at once, and I then had no difficulty in directing her mind so us to relieve the head—and to teach her to throw any part of her body into the state at will.

so is to reserve the control of the state at will.

I will here only add, that in case no one can be half to enter the state, so as to direct them to hear, etc., the lest plan is to await their waking, which, in a longer or shorter period will always take place.

There need be no fear that they will not awake in the end—for they will, eventually, fall into a natural sleep if left alone, and wake out of that state as usual—but, in that case, they will, most likely, remember nothing that they saw while in condition.

Under such circumstances, also, the mind cannot be directed so as to have a beneficial effect upon their disease, but under proper instructions, this may be accomplished at another sitting.

fect upon their disease, out unus personal structions, this may be accomplished at another sitting.

This case also proves that the idea of a power in the operator is as false as the existence of an animal magnetic fluid in nature. The sooner, therefore, that these fallacies are disearded by an intelligent community, the sooner will the benefits to be derived from a knowledge of this condition be appreciated and properly applied.

Lancaster, Penn., Oct. 23, 1871.

Written for the Religio-Philosophical Je OUR CIRCLE.

By Mrs. S. K. B.

We walk along the pavement, exchanging a good morning or good evening with some friend almost certainly. We attend a social gathering, and almost every face seems familiar. We think our circle of acquaintances very large, comprising about as many as we have time or ability to take into our hearts. We are, perhaps, the center of that circle. We feel that we occupy an important place in the world. We give our opinions as though they were decisions. We look down upon many not so wealthy, or cultivated, or good as ourselves. We forget humility, till suddenly our eves are opened, and we find that our circle after all is a small one. Some do not seem to learn it this side of the "valley of the shadow." Perhaps they learn it to their sorrow on the other. Not long since we started out to call upon the strangers in our church. The walk to this and that home seemed very long. Many a face was unfamiliar. Hundreds of neal little houses we had never seen before, and baby faces that made us feel that the room in our hearts was not fully occupied after fall. The persons whom we did not know seemed legion. We found some plainer homes than ours, some mothers who worked barder than we. Our sympathies grew broader, and our circle heautifully less. We bestiought ourselves of the dainty maldens and haughty matrons who never go outside their circle; of the prominent business men who, mingling every day in trade, seem to be strangers to none, yet there are thousands in the mills, the shops and on the farms who never have the benefit of their cultivation or their remouragement.

We live too much in this way; we becomerninged in ideas and acts. In a city of a hun-

or have the henefit of their cultivation or their encouragement.

We live too much in this way; we becomeenmpsel in idasa and acts. In a city of a hundred thousand we may know three thousand a
persons, and what is that among a million, and that among twenty millions. Mr. C. may have
put all his money into an elegant home, which is the admiration or envy of scores, and yet never be known outside fits own town. Aristocracy and democracy convergetill they are one seen from a distance. The little plinancles which one and another have built for their exaltation seem like a planet to some great mind that loves to study humanity. We are very
much like children who wear white aprons, while somebody wears clored. We forget, and fre we are older, and we think we wear the approns still: *

Our circle may be a wealthy one. We may

and goes to his grave having made the world no wiser for his stay in it. By having our fine senses farred, we become more liberal to others' shortcomings. "When we are not annoved by blunders or ignovance," ways adistinguished writer. Pedantry may annoy; unfortunate lack of education wever.

Those who lacks at mistakes, who are ill at ease in the society of common people, would in nine cases out of ten, if put in the same circumstances, make another figure. True greatness seldom knows it—never shows it. Our circle may be moral, even Christian, we, may love prayer and its kindred works. We may dore the may be charitable deeds. We may have the companionship of the best, and fear contamination with others. We may six apart in our path and think none right but ours. Said a good man to us the other day, when we told him we hardly cared what decomination we joined ourselves with, "I cannot help but think you are in error. There is but one church. Clarist founded it, belonged to it, the Disciple Church." Another just as stoutly affirmed that Jesus was a Congregationalist, and although we love and belong to this church, we think we are no hearer or dearer to Him than others that love Torbe called by His name.

In 'off circle drunkenness and inanorality may not be so much as named. Anything that offends the most refined, may not have been heard in it. Saloons for us may have no temptations. Glided mansions of sin look like burning yolcanoes beside the quiet fizelight of our own homes. We see no reason that any should go astray. We see no reason to labor among the low and the destitute. They woo't learn to be provident; they love their filth and poverty. They have been reared in it, and the great corrupt mass.surges on in its broad way toward death. The little children are looking upon, the wine cup while it is red; the girls are learning as he force they see the beautiful niches in God's universe for women; there they are not white enough to fill them. Profanity, univaning the low and the destitute. They woo't learn to

man nature, and its assume that then?
We do not know their heart aches and temptations. We should grow compassionate and larger hearted if we stepped out into this great sea of humanity. We should learn not to be above our fellows. If travel abroad enlarges ideas, how necessary to come out from our cocoon sectusiveness, and grow grand and liberal at home.
We are too apt to sneer at all reforms that are new and untried. Possibly some other brain is as clear as our own. Possibly the wise men will not all die with us in our generation. Persons who have made a circle for their own thinking and acting and are open to no change of views are the worst of all to live with. They virtually say, the Lord and I arranged these matters and you may be sure it is all right.

these matters and you may or right.
"Our circle" dwarfs intellect, dwarfs all our higher emotions. The great world broadens our views, opens our sympathies, makes us "see ourselves as others see us, "small and unimportant, and makes us liberal lovers of its

Written for the Religio-Philosophical Journal. THE CELESTIAL SPHERES.

By D. G. Mosher.

NUMBER I.

The subject treated of under the head of a "Celestial Spheres," was fully impressed on, my mind about the year 1889, and I wrote out as well as I could, the substance thereof; and after some urgent pleading. I obtained consent for their publication in a spiritual paper, entitled "The Truth Secker," as the production of a "Crazed" brain! and doubtless the patrons of that paper read them as the result of a yielding, on my part, to the influence of "Low Order" spirits, yet nowithstanding these draw-backs I have ever, from that time to this, been firmly impressed with the truthfulness of the principles therein set forth; and that the time was not distant when others, more competent than myself, would receive the same in corroboration of these ultra-ideas, which in due time would be brought within the realm of popular thought, and their merits would be duly appreciated. Thus I have patiently and silently waited for the appointed time in which I might be instrumental as a co-worker in the promulgation of principles, that in many respects, must change the popular tide in the direction of a better mode of development and reform. I am highly gratified to learn that the "gold-

promulgation of principles, that in many respects, must change the popular tide in the direction of a better mode of development and reform.

I am highly gratified to learn that the "golden harvest" is fast approaching, and laboreware in considerable number stready in the field. Dr. M. L. Sherman, through whom the "Hollow Globe" theory was dietated, Prof. Win. F. Lyon, the writer of that wonderful hook entitled the World's Apitator and Reconciler, and J. R. Francis, the writer of "A Sarch After God," are among the most bold and efficient laborers in effecting the great radical change necessary to the unfoldment of the millionish bad of the second spiritual dispensation.

In a private letter, Professor Lyon, in reference to my answers to questions propounded by a Mr. Campbell in the Rizingto-Philiosophical Journal, of June 10th, says:

We perceive clearly that flesh and blood hath not revealed these things und you.

Also in a private letter from M. L. Sherman, M.D., through whom Prof. Lyon received instructions in regard to the "Hollow Globe."

With regard to your article in the Ratingo-Philiosophical Journal to June 8th, I consider it in exact consonance with the teachings given through me by my split hand, who are at present dictaing for another book, to be written by Prof. Lyon. The teachings of the "Hollow Globe." You are wonderfully impersonal, and I can cordially grasp your warm hand, affiliate with your progressive sentiments, and say, Let the ball roil on.

In presenting these ultra ideas? "seaks to be fully understood by the reader that I make no

ments, and say, Let the ball roll on.

In presenting these ultra ideas, the ball on the fully understood by the reader that I make no profession as a writer or as a public speaker, as I am utterly incompetent as such, only as I have received in what to me seems to be "the impressional language of the spheres," wonderful ideas, and am impressed to present them in my own unlearned way as best I can for it is to the unlearned that these truths are to be revealed; and in the nature of things are withheld from the wise.

Being encounsed as above I have I have the contraction of the contract of the contra

withheld from the wise.

Being encouraged as above, I have been induced to rewrite the long "lost" articles in order to adapt more fully the ultra ideas therein intended to be conveyed to the more progressed condition of the progressive element.

I cannot conclude this introduction without urgently solicting the perusal of the "Hollow Globe" and kindred works; also the articles in the RELIGIOUPHILLOSOWIECAL JOURNAL and elsewhere relating to the same subject. Some of the

each form, is an aggregation of an infinite number of forms and degrees of forms, each of
which occupies a position adapted to its condition in the scale of development and is accordingly instrumental in the organization, construction and development of forms of
which it is but an infinitessimal part, and that
each of these infinitessimal part, and that
ricky of forms and degrees of forms, each of
which is a microcosm of the "streemlors whole."

3d. That each physical form, whether organized or unorganized, is dependent for its
stratege, as such form, upout and that this
act is also dependent unon still more refined
pervading counterpart for life-action and exstence as an organized form; thus onward infinitely—each outer) or grosser form being
successively cast of, rendering the spiritual and
all successive colonical forms in their order mooid, being subject to the same laws of mortality
as is the physical forms.

sof, being subject to the same laws of mortality as is the physical form.

4th. That medion action of substances is 1th. That medion action of substances is with other substance in motion—motion which is said to be caused by attraction of gravitation is no exception to this rule. The inertia of matter cannot be overcome by any other possible means than by centact with substance of some degree in motion.

5th. That the sam of all forms and degrees of forms in existence are but one grand incomprehenable ocean of divine intelligence or essence; the grossest matter in existence being in every respect no other than this divine essence as viewed infinitesimally.

6th. That the germs of all life-forms have ever existed and have ever been subject to progressive changes and the laws of mortality the same as the forms of our degree.

7th. That no God exists that is not progressive in every respect the human forms.

Celestial is here ussed in a general sense, meaning all forms of matter more refined than what is usually termed physical.

Mosherville, Mich.

Witten for the Relicio-Philosophical Journal.

Written for the Religio-Philosophical Journal.
HEALING.

By J. Hoke, M.D.

We are induced to write a few thoughts on the philosophy of healing diseases by the haying on of hands, because several of your correspondents, who have written on this subject, give anything but a clear, scientifick-eplanation of the phenomenon. That diseases have been cured in past ages by this means alone, is so well supported by historic evidence that to doubt it would be equivalent to discarding every other fact on historic evidence alone; but to dony that cures are effected by this means in our day, would be equivalent to doubting the evidences of our senses. We take it, then, as an admitted fact, that grave diseases are cradicated from the system by simply laying hands upon the sick person. The idea that it is a miraculous power by which these cures are performed is wholly out of the question in our day, for we know positively that no effort can be produced without an adequate cause, and that all causations are governed by immutable law.

As true students of nature, it then becomes

grand results are universal applic eases. It is a fa-ter are changed Now, all pe bealth, the m a consequence, which will terminate in resolution as the most favorable result, or in suppuration, or mortification. Now, in the earlier stages of this difficulty, the inflat of a strong, healthy person, laid upon the part affected for a short time, would restore the lost vitality. Few persons are in exacety equal magnetic states, but are either positive or negative to each other. When one who is positive cones in contact with one who is negative, the former will impart magnetism to the latter, as certainly as the positive pole of a lustery will impart to the negative when a connection is made. This fact we can establish by causing a young, healthy child to habitaully sleep with a very old person. The child will soon show evidence of lost vitality in its pale and sickly countenance, and if the experiment is continued, death from lunnition will follow on, or mortification of this diff son. The chiscally countenance, and if the
is continued, death from inanition
as a result. All healthy children
inagnetically, because they must
material to build up their organism
persons are negative, because their
toosing the power of accumulating
This is the natural law of growth i
We do not believe that the will i
much to do in healing by the lay
hands, but there can be no doubt this
it-friends can impart magnetism th
to the sick, as well as directly. Ou
vestigation of the subject also pretides, that faith or belief exercihas anything directly

Catalogue of Books

All odrers, with the price of books desired, and the additional amount mentioned for post-are, will meet with prompt attention.

Somnambulism, by Dr. Fahnestock. 1.50 by Lois Walsbrooker. 1.45 Crisis, by Warren Chase. 25 to Questions, Practical and Spiritual. rican Crisis, by Warren varieties and Spiritual, vers to Questions, Practical and Spiritual, A. J. Davis. 1.26
A. J. Davis. 1.26
Tryphal New Tostament. 1.25
to printo Sacred Tradition, by Orrin Abbot. 50
of Reason, by Thomas Paine. Cloth. 50
23

ge of Reason, by Thomas Paine. Cloth.
Paper. Name, by Holeson Turtie. Vol. I.
History and Laws of Creation.
History and Laws of Creation.
Franan of Nature, by Hudeon Tuttle. Vol. II.
Philosophy of Spiritual Existence, and by the
Spirit Words.
Spirit Words.
John M. W. H. Chille
rabula; or, the Divine Guest, by A. J. David.
Inter Death; or, Ubsembedded Man, by Randolph 1.35 16

thing Crisis, by A. J. Davis.

(translated from the French] by Renan.

1.75 20

1.75 20

1.75 20 eological Lectures, by Rev. Robert

by W. W. Story r between the fact-of the Bible and the of Modern Spiritualism, by T. G. Forster on Spiritualism, by T. G. Forster of Spiritualism, by Hudson Tuttle.

de in India.
de in He Balance
graphy of Satan, by K. Graves.
tter Views of Living, by A. B. Child.,
unches of Faim, by Mrs. J. S. Adams.
Thyself, by Wm. Deuton.
agvat-Gecta; or, Hindon New Testan uzal Sins against the Laws of Life and alth, by A. K. Gardner, A. M., M. D. tion of Man, by George Combe. Sense Thoughts on the Bible, by Wm.

2.00 1.59 35 1.00 1.25 10 1.25

1.50 1.00 1.75

50 04 75 12

1 75 24

1.50

1.00 08

50 06 75 12

50 08

in on the Theological Inva

1.75 24 50 04 75 12 eath and the After Life, by A. J. Davis, paper Cloth of Nature, by Henry C. Wright, Paper....

Hall, a Theological Romance. Cloth. of the Mother over the Character and ny of the Race, by H. C. Wright. Paper

Cloth . Toget . Toget

I. J. Wilcoxson, Medium.

tea Ajar, by Miss. E. S. Phelps

tea Ajar, by Miss. E. S. Phelps

tea Wide Open, by George Wood

tof Spiritualism, by Warren Chase

pel of Good and Brill, by Silver, by

the Harmonia, by A. J. Davis. 5 Vols., viz.

tol. 3. The Seer; Vol. 4, The Reformer; Vol.

The Thinker. Each.

these in History, by Hudson Tuttle

rophant; or Gleanings from the Past by

Stream?

and Philosophy of Evil, by A. J. Davis. d's Book of all Religions, including Spir

titualism.

oby Bible and Mother (toose, by H. C. Wright, oby Bible and Mother (toose, by H. C. Wright, own and Why I became a Spiritualist, clen Harlow's Yow, by Lois Waishrooker, ow to Bathe, by E. P. Miller, M.D. Paper, Cloth edged In, by Elizabeth Stuart Phelps, author of Gates a jursitory of the Intelligence of Spiritualist of Spiritualists. tes Ajar.

of the Intellectual Development of

", by J. W. Draper, M.D. L.L.D...

Physiology, Statistical and Dynamical,
Conditions and Course of the Life of
by J. W. Draper, M.D., L.L.D. 650 pp.

der Serrets of Bec-Kerping, Paper.

and Serrets of Bec-Kerping, Paper.

and Serrets of pp. Beat edition yet published.

and with Life of Mohammed translated by conge Sale, Gent. 12 mo., 473 pp.

Lim of the Lone One, by Warren Chase.

Lim of the Lone One, by Warren Chase.

Lim of the Lone One, by Warren Chase.

To the Company of the Co

Present-Dead Past, by H. C. Wright.

Paper.

Cloth Cover Guide. Cloth Cover Boards, 75 cents: postage 16 cents. Paper. we of Marriage—Its Uselessness and Injustice, By C. L. James By C. L. James County of Transcendental Philosophy, by C. L. Small of Transcendental Philosophy, by C. L. e Staff: an Autobiography of A. J. Davis. age and Parentage, by Henry C. Wright. try of Angels Resilized, by A. E. Newton. ight Proves.

Prayer. the Bread of Life, by D. S. Cad ial for Children (for Lyceums), by A. J.

nua soric. Cjcfi.

Grozec, gill.

Grozec, gill.

Affility, and Other Stories, by Lizzie Doten 1,50 20

dlumshlp, its Laws and Conditions, with Brief
netriculous for the Formation of Spirit Cir
jes, by J. H. Powell.

a Trinity, by T. G. Foreter.

a Trinity, by T. G. Foreter.

15 08

a Religious Animal by T. G. Foreter.

15 08

a Religious Animal by T. G. Foreter.

27 28 37 44 ses) by A.

o. Davis

nand his Relations, by S. B. Brittain.

Testament Miracles, and Modern Miracles,
there's Divines Research 1.75 90 4.00 40 Origin of Civilization and Primitive Con-of Man, by Sir J. Lubbock. Origin of Species, with Notes and Refers by G. F. Kittridge. Philosophical Dictionary of Voltaire. American Edition, 578 octavo pages, two plates. Largest and most correct edit.

Cloth.
Persons and Events, by A. J. Davie. 1.50 in Pre-Adamter Man, by Bandalph. 1.50 all Prachetter-the Despaler of Science, by Epre-Planchetter-the Despaler of Science, by A. J. Davis Philosophy of Spiritual Intercourse, by A. J. Davis, Paper 1.00 all Philosophy of Spiritual Intercourse, by A. J. Davis, Paper 1.00 all Philosophy of Principles of Nature, by Mr. M. N. King 1.00 in Principles of Nature, by Mr. M. N. King 1.00 in Spiritual Philosophy of Creation, by Thomass Palmor, Philosophy of Creation, by Thomass Palmor, and the Philosophy of Creation, by Thomass Palmor, and

Through Horace Wood, Medium. Cloth-Paper
Real Life in Spirit Land, given Inspirationally, by Mrs. Maria M. King.
Rules for Forming Spiritual Circles, by Emma Hardinge
Sexual Physiology, by B. T. Trail, M.D.

Roberto Garman S. 1997

Roberto Garman S. 1997

Ramillor S. 1997

Research S. 1997

King rs of Life, by S. W. Tucker itual Songs, by S. W. Tucker it Life of Theodore Parker, the amship of Miss E. Ramsdell in Hour System of Grammar, I

50 00 1.00 12 Syntagma System of Nature, or Laws of the moral and Physical World, by Baron D' Holback

system of Nature, or Laws of the moral and Physical World, by Baron D'Holback That Terribbe Queetlon, by Mose. Hail The Arce what it is, and what it is not, by A. Take of a Physician, by A. J. Davis The Queetlon Settled, by Mose Hail The Merits of Jeons Christ and the Merits of others; What is the Difference between them by H. C. Wright The Inner Mystery, an Impitational Poorn, by Linde Dotter Theological and Microlianous Writings of Thomas Paine Theological and Microlianous Writings of Thomas Paine Thomas 30 02 1.23 16

Volce of Prayer, by Barlow Vestiges of Creation Vital Porce, Jlow Wasted and How Preserved, by E. P. Miley, M.D. Paper 50 cents. Cota tone of Empires, with biographical notice by Count Darn What is Right, by W.m. Denton What is Right, by W.m. Denton have a Creed wallow, and Shall Spiritualiste have a Creed by Mrs. M. M. King. Whatever is, is Right, by A. B. Child, M.D. Wolf in Sheeps' Cotaling, or God in the Constituent Book of Spiritualism. Cioth Paper 75 08 Cents, Cloth 1 00 12 on the Revolu-tical reserved.

Paper

WE ARE PREPARED TO FURNISH SINSEL.

Interes, and, on receipt of the money, will send them
by said or repress, as he regular to the money that the property of the prope

HERMAN SNOW.

319 KEARNEY ST., (ii) stairs SAN FRANCISCO, C Keeps for sale the RELIGIO-PHILONOPHICAL JOURNAL IN SAN FRANCISCO, CAL.

And a general variety of Spiritualist and Re-form Bookgat Enterprices. Also, Orton's Anit-Douces, and Company of the Company of the Police of the Company of the Company of the Sporer's Nathrithe Compound, etc. Catalogues and Cir-culars malled free.

in U.S. cyrrency and postage stamps re

HERMAN SNOW,
SAN FRANCISCO, CAL

WARREN CHASE & CO., 614 NORTH FIFTH STREET, ST. LOUIS, MO

64 NORTH FIFTH STREET, S.T. LOUIS, MO., Keep constantly on hand all the publications of the Religio-Philosophical Publishing Hores. Wm. White Co., J. P. Mendam, Adam & Co., and all other populational liberal literature, including the Retuture Phinosophical Document, including the Retuture Phinosophical Journal, and Banner of Light. Magazines, Photograph Patfor Games, Golden Pens, Stationery, etc.

Exeter Hall!

Exeter Hall!

HAVE YOU READ EXETER HALL!

THE FOLLOwing ARE EXTRACTS PRON A FEW OF THE notices of EXETER HALL, the Theological Romance: "The plot-flid passion in Exeter Hall show an experienced hand in their delineation. Exeter Hall proves that the author has something to say and knows how to say it."

—Public Opinion, London, England.

"It is indeed a wonderful book."—New York Muil.

"It is indeed a wonderful book."—New York Moid "We commend it to the widest popular approva near of Light, Bo m. "We have no hesitation in declaring this a great work."

- Universe, New York.

"The book is well and powerfully written. The most scorching work ever published in America since the Age of Reason."—Liberal, Chicago.

One of the most exciting romances of the day. "Convincingly Illustrative of the errors of theology."-

"The humane and charitable tendencies of the book must receive the approbation of every friend of human-ity."—Daily Telegrauh, Toronto, Canada.

Price, 60 cents; postage 4 cents.

• • • For sale, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Ave., Chicago.

THE HIEROPHANT:

GLEANINGS FROM THE PAST.

Being an exposition of Brancia at RE PAST.

The being an exposition of Brancia Astronovar and the rambellm and systeries on which were founded all Astronovar Beington and Secret Societies. Also an explanation the Dank Sayrous and Alexonurs which abound the Pagna, Jewish, and Christian Biblies; also the Real case of the Doctrines and Observations of the Modern brieflast Churchia.

Arietian Churches.

By G. C. Stewart, Newark, New Jersey.

Price \$1.00; postage 12 cents.

* For sale, wholesale ard retail, by the Religio-Ptoplical Publishing House, 109 Fourth Ave., Chicago.

ABSTRACT, OF

Colenso on the Pentateuch.

Mew Advertisements.

Prof. Wm. Denton's Works.

Prof. Win. Denton's Works.

POST *

**RADICAL RHYMES. In answer to repeated calls the Author has published these Poors. They are written in the same bold and vigorous style that characterizes his prose writings. Price 24.25, postage 16 cents.

**THE SOUL OF THIOWTRUE. By WOO ARE Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is had radically in popular fact truths should rule. Price \$1.50; postage 30 cents. LECTURES ON GEOLOGY. THE PANT AND PUTTRE OF OUR PLANTEY, A great scientific work. Selling rapidly. Price \$1.50; postage 30 cents.

**LECTURES ON GEOLOGY. THE PANT AND PUTTRE OF OUR PLANTEY, A great scientific work. Selling rapidly. Price \$1.50; postage 30 cents.

**THE BURGEUNCHARDLE RECORDS: OR GENESIS Cents. Cold 40 cents; postage 3 cents.

**WHAT IS RIGHTLY-A lecture delivered in Music Hall. Beston, Sunday Aftermon. Dec. 6th, 1988. Price 10 cents; postage 2 cents.

**COMMON SENSE THOUGHTS ON THE BURGE. For COMMON SENSE THOUGHTS ON THE BURGE. For CHRISTIANTY NO FINALTY: OR SPIRITUALISM IS TRUE. Price 10 cents; postage 2 cents.

**CHRISTIANTY NO FINALTY: OR SPIRITUALISM IS TRUE DELUCE IN THE LIGHT OF MODERN SCIENCE. Price 10 cents; postage 2 cents.

**FIRE DELUCE IN THE LIGHT OF MODERN SCIENCE. Price 10 cents; postage 2 cents.

**BETHINSELE: A Discourse. Price 10 cents. p. 2 cents.

BE THYSELF. A Discourse. Price 10 cents p. 2 cents. IS SPIRITUALISM TRUE: Price, 15 cents; postage:

*, *For sale, wholesale and retail, by the Religio-Philo ophical Publishing House, 150 Fourth Avenue, Chicago.

Mrs. Maria M. King's Works.

MINS. MATTHA M. KAIME'S WOPKS.
THE PRINCIPLES OF "SATTIRE as discovered in the
Development and structure of the Universe the Solar
System, laws and methods of its Development; Earth,
History of its Development; Exposition of the Spiritual
Universe. Price, \$1.51 postage, at cents.
REAL LIFE IN THE SPHRIT-LAND. Belle Life Rx.
REAL LIFE IN THE SPHRIT-LAND.
BEGIN Life System of Spirit-Life and the Principles of the Spiritual Philsouphy. Price \$1.02 postage if cents.
SOCIAL EVILS: TRUE CAUSE AND CYBE. Belleg a
price Disposition of the Social Nature, with reference to
Methods of disforms. Price 35 cents; postage free.
WHAT IS SPHRIT ALISM TAND IN SPHRITT ALISM, The
WHAT IS SPHRIT ALISM TAND SILAR SPHRITT ALISM, postage free.
WHAT IS SPHRITT ALISM TAND SILAR SPHRITT ALISM, postage free.
(OD THE PAYMED AND ASSOCIATION OF THE SPHRITT ALISM) THE OPENING THE SPHRITT ALISM THE SPHRITT ALISM THE OPENING THE OP

postage free.

BOD THE PATHER, AND MAN THE IMAGE OF GOD
In two Lectures. Price & cents: pastage free.

BROTHERHOOD OF MAX, and what follows from
it. In two Lectures. Price 25 cents: postage free.

*, *For sale, wholesale and retail, by the Religio-Philo phical Publishing House, 150 Fourth Avenue, Chleago.

Dr. E. P. Miller's Works.

TTAL FORCE, HOW WASTED AND HOW PRE SHRVED. C oth, \$1.00: postage 12 cents. Paper cover Note, posting I (cents, Love) for and every matrice, according to the contraction, according to the contraction of the contract

HISTORY, IN PRESERVING HEALTH AND TREATING WATER IN PRESERVING HEALTH AND TREATING WATER IN PROPERTY DOSIGN 4 CORE.

TO DALLOW WATER IN PERSONNEL HEALTH WATER IN PERSONNEL HOST CONTROL OF THE PERSONNEL PROPERTY OF THE PERSONNEL PROPERTY OF THE WATER AND THE PERSONNEL PROPERTY OF THE PERSONN * For sale, wholesale and retail, by the Religio-Phil shleal Publishing House, 150 Fourth Ave., Chicago,

Hudson Tuttle's Works.

ARCANA OF SPIRITTOILS. A MAYEL OF SPIRITUAL SCHOOL AND A SPIRITUAL SCHOOL AND A SPIRITUAL EXPERIENCE AND OF THE SPIRITUAL CAPACITY OF THE SPIRITUAL SCHOOL AND ASSESSED AS A SPIRITUAL SCHOOL AS A SP

\$1.5: po-tage, Ic cents, DRIGIN AND ANTIQUITY OF PHYSICAL MAN, Scientifically Considered; proving man to have been contemporary with the mastedon, etc. Price, \$1.50. Concerns
poetage 20 cents.

_ Per sale, wholesale and retail, by the Religio-Phil
ophical Publishing House, 150 Fourth Ave., Chicago.

Moses Hull's Works.

THE QUESTION SETTLED. A careful comparison of Biblical and Modern Spiritualism. Price \$1.50; postage 16 cents.

PIRITUALISM UNVEILED. This sharp and brilliant little book, by one of our acutest writers and most ef-fective speakers should be read by all. Price the conte

feetily speakers should in reas, as produced a court for the processor of the PREMATY DY REASON. The little work is a THE SUPREMATY DY REASON. The little work is a matther handles sectarization, as epigoced to reason, without gloves. Price 10 cents; postage 2 cents. PILAT TERRIBLE QUESTION, Beingan cossay on Love and Martmony. Price 10 cents; postage 2 cents. PILE WOLF IN SHEEP's CLOTHING; exist of the symbols of the book of Daniel and the Apocalypes, to conceive with an argument against recogniting tool, Christianity, and the Sabbath in our National Charter. Price 10 cents; postage 2 cents.

* For sale, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Avenue, Chicago

P. B. Randolph's Works.

AFTER BEATH: OR. THE DISEMBODIMENT OF MN. Price \$2.00; postage \$1 cents.
THE WONDERPULSFORD OF RAYALETTE and the Rosterneian's story. Two volumes in one. An extraordinary book. Price \$1.50; postage \$1 cents.
LOVE AND ITS HIDDEN HISTORY. Price \$1.50; postage \$16 cents.

age is cents.

RE-ADAMITE MAN. The human race 100,000 years ago. The great standard work on human antiquity. Price \$1.50; postage 16 cents.

* For sale, whole-ale and retail, by the Religio-Philo-ophical Publishing House, 150 Fourth Avenue, Chicago.

Dr. A. B. Child's Works.

A B C OF LIFE. Price 25 cents; postage 2 cents;

BETTER VIEWS OF LIVING; or, Life according to the
doctrine "Whatever is, is Right." Price \$1.00; postage 12 cents.

CHRIST AND THE PEOPLE. Price \$1:25; poscents.

SOUL APPINITY. Price 20 cents; postage 2 cents.
WHATEVER IS, IS RIGHT. Price \$1.00; postage 16

*, *For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago,

Looking Beyond. Life, Soul, Spirit Celestial Body.

stiful book, written in the aut co sync, anaan win spiritual illiminations and an. It contains the testimony of the departed ing what they see and lear of the "better jast", popply of life, the moral ratio of worlds, the bright of the transition called death, the true uses of r in a ligner attractive scale, and visions of the "I had casket of sweet immortalies, and a Be-star in every baser? home. COLUMN ON THE PERMITTER OF THE PROPERTY AND THE PROPERTY

New Publications.

THIRD EDITION—REVISED AND CORRECTED,
With Steel-plate Portrait of the Author

THE VOICES.

THREE POEMS.

of Nature.
Voice of a Pebble.
Voice of Superstition. By Warren Summer Barlow,

THE VOCE OF NATURE tells no falsehoods, and in her communication to this author she represents God in the light of common sense, diverting him of all superstitions in the common sense of the superstition of the common sense, and the able and glorous attributes. While others have too often only demoldshed, this author his everted a beautiful tem-ple on the mins of superstition. Judge Baker, of New York, in his relevant the poor, says; T 84 III suppres-and most gifted diductic poets of the age. The Voice or A Pennar delineates the individuality

Price, \$1.25; full gilt, \$1.50; postage, 16 cents.

_ For sale, wholesale and retail, by the Religio-Philophical Publishing House, 130 Fourth Ave., Chicago.

JUST ISSUED! THE MOST ELEGANT BOOK

OF THE SEASON.

POEMS OF PROGRESS BY MESS LIZZIE BOTEN.

Author of "Poems from the Inner Life."

IN THE NEW BOOK WILL BE FOUND ALL THE AND BEAUTIFUL Inspirational Poems

Given by Miss Doten since the publication of her popular "Poems from the Inner Life;"

FINE STEEL ENGRAVING

TALENTED AUTHORESS

All Who Have Read Her "Poems from the Inner Life," WILL WANT ITS COMPANION, THE

Poems of Progress.

SPIRITUALIST,

FREE-THINKER,

REFORMER, Should have a copy of it

Price, \$1.50: postage 20 cents. Full Gilt, \$2.00: postage 20 cents.

. For sale, wholesale and retail, by the Religio-Philophical Publishing House, Lo Fourth Ave., Chicago.

REMARKABLE WORK

ROBERT DALE OWEN.

DEDUCATION OF THE SEAT.

By Robert Dale Owen. Author of "Pootfalls on the Boundary of Another World," etc. CONTENTS:

Prefaratory Address to the Protection Cirryy.
Book I. Touching commandation of religious knowledge to man.
Book III. Some characteristics of the Phenomena.
Book III. Physical manifestations,
Book IV. The Crowning Proof of Institute Content of the Phenomena.

ook affirms that the strongest of all histor. Modern Spiritualism are found in the historagest of all proof going to sufficient and the strongest of all proof going to sufficient and the phenomen code, sustaining Spiritualism; and colism sustaining Christianity, the author gives his conception of the

illen croots, successful christianity.

Finally, the author gives his conception of the foundation-motive of Christian monthly and spiritual progress, as set forth by Christ himself.

I would be considered to the control of the present, when he Debetable Land morals and religion is freely explored, and when mon are disposed to prove all things ere they hold fast to that which is good.

The control of the con Price, \$2,00; postage free

. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago. CHRISTIANITY.

By Rev. D. W. Hull. not moved away from the hope of the Gospel, have heard, and which was preached to every which is under heaven; whereof I, Paul, am minister."—Cor. I: 23. 23 cents; postage 8 cents.

reature wants
made a minister."—Cor. 1: 23.
Price, 25 cents; postage 2 cents.

, For sale, wholesale and retail, by the Religio-Phil
condical Publishing House, 150 Fourth Ave., Chicagox

THE POSITIVE, RIGHT ARM

HEAVENS, AND

THE NEGATIVE. LEFT. Holding a Double Rein over

DISEASE AND DEATH.

THE GRAND MEDICAL DEMONSTRATION Of the Age.

THE SECRET OF ALL HEALING.

KEY TO MEDICINE,

Unlocking the Fountains of Health and Sealing the Sewers of Disease.

A SEVEN YEARS TRIAL

BY HUNDREDS OF THOUSANDS. Proves it to be of

Supramundane Origin and Power.

OVERWHELMING EVIDENCES

TRIUMPHANT SUCCESS

AND OF THE REMARKABLE CURES

ALL MANNER OF DISEASE

With which it is possible for MEN, WOMEN, AND CHILDREN To be afflicted.

VIDENCES FROM THE NORTH EVIDENCES FOOM THE SOU M. EVIDENCES FROM THE EAST. EVIDENCES FROM THE WRAT.

TESTIMONY FROM MEN. TESTIMONY FROM WOMEN TESTIMONY FROM CHILDREN TESTIMONY FROM DOCTORS.

TESTIMONY FROM PREACHERS. TESTIMONY FROM THE PEOPLE. Witnesses Unchallenged.

Witnesses Beyond Reproach. Witnesses One and All,

INCOMPARABLE VIRTUES

MAGIC POWERS

MAGNETIC MEDICAL MESSENGERS FROM SPIRITS TO MEN, SPENCE'S POSITIVE& NECATIVE

POWDERS. . 39,308 CURES.

In the following list the total number ures of different diseases, which have been performed by the Great Spiritual Remedy, PROF. SPENCE'S POSITIVE edy, PROF. SPENCE'S POSITIVE AND NEGATIVE POWDERS, is indicated by the figures which follow the name of the disease. The kind of powders which should be used in each disease is indicated by the letters "P" or "N" or "P & N," which follow the name of the disease,—"P" standing for Positive, "N" for Negative, and "P & N" for Positive and Negative.

Negative B 2 137; Diseasels, P, 2574; Asthua, P.

for Positive and Negative.

Neuralga. P. 2,137; Dyspepsis, P. 2,974; Asthma, P. 2,435; Catarry, P. 187; Cullis and Pever, P. & N. 2,135; Rhemmatism. P. 1,577; Pallot Massirastion, P. 1,577; Suppressed Menerization. P. 1,931; Permale Vacanceses, P. 1,561; Pever, P. 2,386; Amazurala (Blinducese, N. 8,57; Posit; Darrhava, P. 1,114; Hendache, P. 1,581; Dyrentery, P. 1,381; Dyrentery, P. 3,931; Edwardson, P. 381; Flaines and Aches, P. 881; Dearlnes, N. 81; Brourblis, P. 255; Piles, P. 286; Cholic, P. 174; Worms, P. 381; Edwardson, P. 383; Earnel, P. 184; Tooltache, P. 385; Piles, P. 381; Edwardson, P nece), P. 1,481; Errstpena, r. et al. (1975). Loss of Taste and Loss of Sail. N. 32; Nervousis 472; St. Vilus Dance, P. 32; Disease of the Prolland, P. 63; Scialica, P. 32; Sleeplesenees, P. 1,48; Indiago Womb, P. 317; untary Urination, N. 18; Induenza, P. 275; Dunb A. N. 581; Serofula and Scrotlaons Sore Eyes. Typhold and Typhus Fever, N. 581; Kldarg Disease of Sail Miccollandous Diseases, such as Fever Sor Sore Ryes, P; Convulbions, P; Fits, P; Diabetes, P. era, P; Cramps, P; Consumption, P; Conq. P; Diabetes, P era, P; Cramps, P; Consumption, P; Conq. 19 of the Skin, P; Gond, P; Imanity, P; Jaundi Threatened Abortion, P; Quiney, P, etc.—385.

BUY THE POSITIVE AND NEGATIVE POWDERS OF DRUGGISTS AND AGENTS, OR ELSE SEND YOUR MONEY FOR THEM TO PROF. SPENCE, AT HIS RISK,—SENDING ALL SUMS OF PIVE DOL-LARS OR MORE, IN THE FORM OF MONEY OR-DERS, DRAFTS, OR ELSE IN A REGISTERED LET-TER.

AGENTS EVERYWHERE.

RAILED BOX, 44 Pos. Powders, 1 22 Nos. 22 Pos.

OFFICE, 57% ST. MARKS PLACE, NEW YORK
Address Prof. Payton Spence, M.D.,
Box 5817, New York Ciry.

For Sale also by S. S. Jones, 150 Fourth Ave., Chicago.

Frontier Department.

E. V. WILSON

The Fire Test.

Readers, when you have read the following wonderful experience, you can fully understand the
foyal beauties of our gospel, as well as the wonderful and exceeding delights of clairvoyance, the
rock on which Jesus built his church.

The kind of prayer exceptised by my Brother
Eames is the prayer, and the only prayer, we believe
in. We have never known it to fail in man's extremity, and we believe that any soul, in time or
eternity, which, when in soul extremity, appeals
to the All Eather for aid, will find the nid to be
forthcomine.

o the All Fatuer for any more controlling.

My brother-in-law is now at my house, my hour red guest, with his motherless girls. Weeks an nonths must pass on before he can belp himsel and ours the task to feed, clothe and comfort him Oh, how glad we are that we have a shelter fe him, and we only wish that we had room for a femore from the ruins of Bush Creek, Peshingo ar the Sugarbush settlements.

DEAR BROTHER :—Here I am at home, with the remnant of my family, the two oldest girls, in answer to your kind letter, telling me to come with my two motherless children. God and his angels he with you to reward you and yours, for the kind welcome extended to us on our arrival.

welcome extended to us on our arrival.

We reached your home on the morning of the
fix heaving Menominee Tuesday evening, the 7th
it. I desire to give you some account of this
fix the welcome of the morning of the country of the
gride lire, which we have passed through. Leavging wife, tyour Mary's sistery, and our two
oungest children,—ages, one, thirteen mouths,
and the other seven years, behind us—gone on beore us to the other-shore, and why we were spared,
and I in particular, burned as I am, is more than
can tell, but God knows. On't the horrors of that
tight! No pen can portray, or language express,
and we who suffered can hardly realize what we
are passed through.

and we who suitered can hardly realize wann we have passed through.

Sunday, Oct. 8th, was a cold, chilly day. The atmosphere was very reagarkable, still, and filled with a dense, blinding smoke,—fearfully increasing toward night. Still we felt no real alarm, as I was consident that if the woods were on fire and the fire approaching, I could save ny family and my buildings, as we had prepared for such fires, and were in a clearing of twelve weres. Through the day I had been out in all directions, looking for fire, or any signs of actual fire approaching, but there was none, therefore, on my return home toward night, I felt no inone alarmed than usual; and yet could not rest on account of the dense smoke and peculiar smell accompanying, making it very unpleasant to inhale. However, my wife and children went to bed as usual. I hisd down on a lounge, and was up and down through the night, watching, as had been my custom since any talk of fires. At a quarter to ten in the evening, I was up and out in the darkness. Nothing was to be seen or heard, larally a leaf stirring, biff oil: the smoke. The smell—one could hardly endure it. I feared, I knew not what. Liald down until the clock struck eleven, when I was aroused by seeing lights approaching our house. I woke up wife and children, and told them to dress themselves, and then went out to see who was coming. It proved to be my'next neighbor, Mr. Blauvett and family, coming over, so that we might be together in case of fire, as there was more clearing around my house than theirs. By the time they had got to our house, my, family were up and waiting,—feeling the approach of some unsect fee. We knew not from whence or where to look for danger, and yet feel this oninous stillness,—this dense smoke and steuch, together with the cold, and intense darkness, all combined, portented something fearful, and we whited in slenc list sproach. Mr. R. and myself outside, our families inside. I had closed the doors to keep out the cold and smoke. While standing a few feet from the d

he air.

We hastened on. When about sixty feet from
he house, wife spoke:

"Pa, Lincoln is in the house,—our only son."

I placed baby in her arms, saying, "You follow
he rest to the hill, while I run back and see, and if
e is there, I will bring him to you, dead or
live."

she had gone on, when to my surprise, I found her standing just as I had left her. I said to her: "He is not in the house. Give me the baby. He must have gone on with the rest." I took baby on my left arm, and just then saw our boy couling toward us. He came running up

a too two young toward us. He came running up to me, eaving:
"Papa, I shall be burned up. What shall I do?"
I replied, saying: "Give me your hand, my boy, and we will go to the top of the hill, but don 't try to get away from papa."
I saw that his terror was very great. I feared for him. I also said:
"See, pa has got baby and mother here, and we will go together."
Thus, having him by one hand, and baby on the other arm, I said to wife:
"Take hold of my vest collar," as I had no coat on. She did so, but never spoke from the time she thought our boy was in the house. She was perfectly paralyzed with fear for his safety, and stood gazing at the terrible fire in the heavens. I noticed thought our boy was in the irouse. She was perfectly paralyzed with fear for his safety, and stood gazing at the terrible fire in the heavens. I noticed as we hurried along, that the wind was increasing at a fearful rate, great trees bending like withes before it. A few steps more, and we would have yearhed the top of the hill, where the children and Mr. B. and family were. At this point, my son let go my hand, and bounded away like a deer toward his sisters, and at the same instant there came upon us, from what quarter I know not, a ware of living fire,—completely enveloping us in its embrace, and prostrating us all to the ground. It struck me in the face, blinding me in an instant, and my long beard and hair were in a blaze. I fell forward, with my haby in my arus, all on fire,—wife falling across my feet and rolling over on her back—not a sound from her or baby—myself in flames. The roar of the fire tornado was more than deefening,—I was grand; it was like the sound of the cataract, sound from her or baby—myself in flaines. The roar of the fire tornado was more than desfening,—it was grand; it was like the sound of the cataract, the thunder, and the roar of the sea combined. It was fearfully subline. It laid my baby jown, drew up my feet from beneath my wife, and in the midst of this fearful ruin, prayed Almighty God to let me die with my family. Why had he passed me by? "O, take me too," I cried. I had no desire to live; for I supposed that all was gone, and that this sheet of flame had awallowed all, and in agony of spirit! I prayed to go too. But I was not allowed to die. A voice came to me, so flistinct and clear, I heard lie-I am not mistaken—saying, "Get up, get up, and look for your children." I could not resist. I rose to my feet, went forward a few steps, and there at my feet lay a little form, roasted to a crisp. I supposed it was my darling boy. "Oh! my brother," I cried aloud. My senses were suspended for a moment—I knew nothing. I groped my way along, I knew not where. I thought I saw some object moving. I pulled my eyes open, called my eldest girl,—brave child, she came to me into the very face of death. She came into the vire saying: "Oh! where are mother and baby?"

saying:
"Oh! where are mother and baby?"
I replied: "Mother and baby are dead. And where." I asked, "are Mary and Lincoln?" She answered:

where, "I asked, "are Mary and Lincoln?" She answered:
"Mary is here with me. Lincoln is dead."
I was blind and on fire. She led me where Mrs. B. schildren and Mary were. Mr. B. and part of his family were gone, we knew not where. -I said to them:
"We must all lay flat on our faces, that we may breathe," the air being full of fire falling all around us. The wind had increased to a hurricane,—the largest irres bending and being uproofed before it. The roap of the wind, the blazing and falling timber, the glare of the fire, the whole heavens being one wast sheet of flame! One must see, to fully know and understand the howrors of that terrible night. There is no use for me to attempt to describe it. It can not be done. There is no danger of any peu or speech exaggerating the scenes of this fearful hour, for all of this happened in less time than I could tell it. In less than one hour wife and children burned up at my side, my property all destroyed, and the ashee of my home left, and this was the foe that had come upon us. No one could guard against fire from over our heads and we fell before it.

Can you imagine my feelings, brother, as with my girls, now motherless, myself still burning, we lay there? God grant you may never pass through such a night!

Now the whil decreased in violence, and the

lay there? God grant you may never pass through such a night?

Now the wind decreased in violence, and the force of the tempest of fire and wind had passed on. We could yet hear its terrible roar, and we were in its awful trail. We now began to fully realize our condition. All of us cold, nearly naked, I feargally turfied from the top of my head down States of my feet, suffering the most intense path—felt that I could not endure and flys. My face one mass of burns; my hands fairly. Posted; body burned deep in many places; legs and feet fairly roasted. I had on two pair of pants; they were turned deep in many places; legs and teet fairly roasted. I had on two pair of pants; they were turned deep in many places; legs and feet fairly roasted. I had on two pair of pants; they were turned to a crisp on my roasted feet. Can you realize what I passed through and suffered,—suffering ten thousand deaths and could not die, as I had desired to, with wife and babies. I then called on the little group, six of us in all, and said to them. "Here is all there is left of our two families, so far as we know. We know not where your husband and the other children are. My wife, baby, and son are dead. Now, in this hour of sorrow, let us all, with one accord and united volees, pray carnestly to Almighty God, our Pather, as we never did before, that we may have rarea and strantil tet us all, with one accord and united volces, pray carnestly to Almighty God, our Father, as we never did before, that we may have grace and strength to endure this terrible affiction that has some upon us," that in this fearful pain I was suffering I might be sustained and strengthened. And as our voices mingled, ascending in passes. be sustained and strengthened. And as our voices mingled, ascending in prayer, all at once I felt surrounded with a host of angelic beings. They were on my right and on my left, before me and behind me. I felt their presence so clearly that I thought if I moved either my I should touch them. And we prayed on without ceasing until in

thought if I moved either way I should touch
them. And we prayed on without ceasing until in,
a moment I felt my pain had left me entirely, and
from that moment I have never felt the least pain
from my burns,—and all who were with me and
have nursed me for the last thirty days can testify
to my condition when with them.

And I call upon my God to witness that this is
the truth, and that I, am this day a living demonstration of His power to heal through ministering
spirits. Although, brother, you know I have never
professed to be a Spiritualist, neither have I been a
member in the church for many yeasa; I know not
who these beings were. I recognized note of them.
It mattered little to me who they were. When
they came, my pain left me is suffuces, they little
from me the great weight of sorgew that weighed
down my soul. They bld me look up, not down,
on those lifeless forms. They are, not there in
those charred and mirred bodies; they have passed
on, are now (resting in the Summer Land), above, on increase.

I those charred and marred bodies; they have passes on, are now (resting in the Summer Land), above, are now (resting in the Summer Land), above, you think, but in a moment, in the twinking of an eye, at the sound of the tornado's trumpet, they were born into the immertal life. Turn now to the were born into the immertal life. Turn now to the

who have passed on ; you are to live and go from

here. Erom this united prayer I rose up, free from pain, and strengthened to endure my loss. We remained there until near daylight. Beginning to feel coid, I was led to some half burned logs, which they turned over, and we sat between them trying tekeep warm, as there was not fire enough left to keep us warm. It had come upon us like a flash of lightning, and left us as quickly, with our dead, and the ashes of our homes as tokens of its visita-

and the ashes of our homes as tokens of its visitation.

Morning light came. I wished once more to look,
with my motherless girls, upon our lost and loved
ones. My two girls led me back to where their
mother and baby sister lay. I pulled my cyclids
apart, for my face was so swollen and blistered I
could not see only us I opened my eyes by force,
and looked upon their faces for the last time on
earth. Somehow their faces were not much burned.
But I can not dwelf here; they were dead, their
bodies roasted. My wife lay as she fell, with arms
xtended toward, heaven, as If imploring sid. A
little further on we found our darling boy, the one
on whom I had hoped to lean for support in my
old age; not burned as the others, but we supposed
died from inhaling the hot air. We turned from
our dead in silence; passed on by the ashes of our
home—no longer a home to us. All, all had
gone!

our dead in silence; passed on by the sales of our home—no longer a home to us. All, all had gone!

I turned with my children, and started for Menominee, seven miles away,—not thinking for a moment that all between our little settlement and the town had shared our fate. But soon we found that sych had been the force of the tempest that the Stale Road was blockaded. Huge trees, torn from their roots, lay across the way in every dijection, making the road almost impassable. Firthal passed over the ground, leaving its traces all arround. Every house was burned between oursand the town but one, and this was five miles away. We reached it about seven o'clock in the evening. All that day I was led by my girls, and our neighbors, over and under trees, groping along in darkness, for I was bilind; all of us hungry, thirsty and nearly naked. Glad were we when we reached Judge lugals' farm. We found an old Frenchman in charge, who welcomed us and supplied our pressing wants. Just then Dr. Sherman met us, having come down quickly as possible after getting word from my neighbor who had goic ahead. The doctor, seeling how bad I was, and being so thred, thought best to have me rest until morning, when they would send the teams again for me. Tuesday morning came, and I was carried on a bed on a wagon to Menoninee, two miles, and found friends who kindly welcomed me and dressed my wounds; remaining with them for thirty days, until able to come to your house with my motherless girts, where I was welcomed by your family. God bless you, my brother.

I have told you I got to Menominee Tuesday morning, Oct. 10th, and while there was cared for by Dr. Sherman, who, after cuttling off the rogs, remnants of my clothes, proceeded to dress my burns, roasted feet and hands, and swollen eyes. I can not tell you how bud I was. You know Dr. Sherman well, and to any who doubt my word—write to him us to my condition, and then they will realize fully what the Lord has done for me they the first few days. I was 'tenderly cared for, and the first

mince fires, and point to my burns, for they were y witnessee. On my way I met many who knew u, and to mention your name to them was to win once their sympathy and helpy. One gentleman me to me, enquired about the fire, our condition, ered we were going, etc., and took a fine woolen arf from his neck, asking me to accept it, saying:

where we were going, etc., and took a fine woolen scarf from his neck, asking me to accept it, sayiff; "Tell E. V. Wilson his old friend, Mr. Hardinge, of shell Rock, Iowa, gave it to you."

He then hurriedly left.—And now, my brother, here I am, in your home—all there is left of my once happy family,—being tenderly cared for, all our wants supplied by your Mary and children, and after five weeks, I find myself quite helpless. I can see, thank God. My hands and feat are alovely improving, and I am gaining strength and can move about the house a little. I feel confident that I will regain the use of my hands in time—The nalle are all cening off, but new ones will foom in their place. I trust to retain all my fingers, and the use of them. I thank God for allowing us to testify that I have been healed of pain through the ministration of angel friends, and el is considerable of the mental thou our loved ones do return to us, and that men and women are prompted by these, our split friends, and their also, to help their-brothers and sisters of the earth-life.

And now, dear brother, this is the way I have been led to your house, and made welcome by your family, as well as by many unseen angel friends. I can feel their presence, but can not always see

them, and since being in your home, have felt them working over my crippled hands and feet, and believe they will restore to me the use of them in good time.

And now, brother, I am a living demonstration of spirit power, through the laws of God, who came to my help, in my hour of trial, and relieved me of all my pain. I am now appritualist,—what else could I be after seeing, hearing, and feeling their presence, and witnessing their power to remove, pain and restore one back to life, who was so near the grave as I was. And you are at liberty to make use of these facts as it seems good to you.

All I have here stated can be proved by writing to any of the parties mentioned above, or to the Relief Committee at Menominee, Mich.; they will all remember me as the only one so badly burned, that lived. God and angels be with you, my brother, and bless you in your work in the cause of spiritual freedom. And here let me thank all kind friends who have assisted me and mine through you. I could add much more in detail, but have dictated enough to give you some idea of what I and mine have passed through for. Simb, borne into spirit life through fire. I hope soon to see you, and look forward to the New Year, antifepting your return, for Mary says you will spend New Year's day with the dear ones at home.

Mary, your mate in life and partner in business,

at home.

Mary, your mate in life and partner in business, writes this for me, as I cannot. My girls send love to Uncle Eben, whom they have not seen for 6ver six years.

Accept love and heart-felt thanks from myself and children.

Your brother,

Your brother,
PHINEAS EAMES.

Lombard, Ills.

LITERARY NOTICES

Scribner's for December opens with a charminan legend in verse, "The Count's Little Daught Mrs. Greeningsh, wife of the celebrated scale between the control of the celebrated series of the celebrated series with the celebrated series of the celebrated series with the celebrated series of the cel perial Family, by Colonel Knox, and thee of "An Elopement in Moocow," by En Mr. Conant's able cossty on "The Bight N. concluded in this number. Dr. Holland It the Time," discourses characteristicallying themes: "Let us be Virtuous," "Chica-bhigton Treaty and the Peace Reformers,"

on or Recent Scientific De-rience—a Strange but True. Cameron, the Colorad Thronic Catarri, its Cause and and Motion"; "The G

rolume of this widely-circulated magnatine. Send on your obscriptions to the A.O.F. Association, No. 56 Naerum street, New York. \$1.35 per volume; \$2.50 a year. Vital Magnetic Cury; an Exposition of Vital Magneti-lem, and its application to the treatment of mental and physical disease: by a magnetic physician, Wan. White E.O., Publishers, 150 Woodington street, Bostom.

Mayaced Blossons: by Lois Walsbrooker. & Co., Publishers, Boston. In her dedicatio expresses herself as follows: "To my Fri

"Yet deep within its heart of gold. The sunbeams love to play, and from its petals parely white Comes the unbroken ray. Which gives the colors all in one—leffecting all, retaining none."

is bright, and its Book Reviews numerous, and, when needed, incisive. The January number will commence the eighth volume. Four dollars per annum: club sub-scriptions ht reduced rates. John II. Carmany & Co. Publishers, 468 Washington street, San Francisco.

S. B. Cheney

THE benevolent man loves mankind; the courteous man respects them. He who loves men will be loved by them; he who respects men will be respected by them.

Mrs. Robinson's Tobacco Antidote.

THE MOST CERTAIN and perfectly harmless antidoto for the poisonous effects, and remedy for the tobacco appetite, is known by the above name.

It is compounded by Miss. A. II. Robinssox, the celebrated medium of Chicago, while entranced by a noted chemist, long in spirit life. This antidote is warranted to beak the habit of using tobacco by the invetersie lover of the weed, when the directions (on each box) have followed.

fice. Price, \$2.00 per box. Sent by mall free of po on receipt of the money.

A Partner Wanted.

SPIRIT PHOTOGRAPHS.

I am still taking spirit pictures. I have the best gal ory in the city. I want a partner. He must furnish g,000, and give good recommendations. My tempera neut enables me to get along with any gentleman. M. Doutzarv, Artist. Indianapolis, Ind., Dec., 1871.

JUST PUBLISHED.

STARTLING CHOST STORIES!

AUTHENTIC SOURCES.

Compiled by an Eminent Scottish Seer.

With Numerous Graphic Illustrations

PRICE 50 CENTS; POSTAGE FREE.

. For sale by the Religio-Philosophical Publishing oute, 150 Fourth Ave., Chicago.

VOICE OF PRAYER.

This little poem is fully equal to any of Mr. Barlow's est efforts, and should be read by everybody. Printed on fine tinted paper, with blue-fine border rice, 25 cents; postage 2 cents. rice, 25 cents; postage 2 cents.

4 For sale, wholesale and retail, by the Religio-Philsophical Publishing House, 150 Fourth Ave., Chicago.

SEXUAL PHYSIOLOGY.

SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PROBLEMS IN

By m. T. Trail, M.D.

The great interest now being felt in all enbjects relating to human development, will make the book of interest to every one. Beedees the information obtained by its persuage of the state of the persuage of the persuage of the state of the persuage of the persua

provs.

Price, \$3: postage 20 cents.

. For sale, wholessle and retail, by the Religio-Phil
scophical Publishing House, 150 Fourth Avs., Chicago.

SCIENCE OF EVIL;

First Principles of Human Action.

THE SCIENCE OF EVIL is a Book of redical and starting thought. It gives a connected and logical statement of the Pinur Principles or Huxar Verros, and clearly shows that without evil man could not exist. This work fully solves the problem, and unveils the Mystery of Evil, giving it a scientific meaning, and shows it to be THE LEVER WHICH MOVED THE MODAL AND INTELECTION.

t. word.D.

The book is a large 12 mo., of 342 pages, printed from arge, clear type, on fine, heavy paper. Price, \$1.75; oringe 20 cents.

**s* For sale, wholesale and retail, at the Religio-Philoophical Publishing House, 150 Fourth Ave., Chleago.

BIOGRAPHY

VICTORIA C. WOODHULL.

This little pamplate is a brief sketch of the life of Victoria Claffin Woodboll, "a young woman," in the words of the author, "whose caror that been as singular as any herolor's in a romance; whose shilly is of a rare and whose character of the parset type; whose pecusial sufference of the parset type; whose pecusial aname (through the mailer of some and the Ignorance of others) has caught's shadow in strange contrast with the whiteness of her life; whose position as a representative of her sex, in the greatest reform of modern intoes, readers an adopted of peculiar interest to her fellow elfit of the sex of the product of the sex, in the greatest reform of modern intoes, readers an unbayed of peculiar interest to her fellow elfit case portray without color or times from any other partiality save that I hold her in uncommon respect."

Price, 30 cents; postage 2 cents.

Price, 10 cents; postage 2 cents.

, For sale, wholesale and retail, by the Religio-Phiophical Publishing House, 150 Fourth Ave., Chicago.

THE BIBLE IN INDIA. HINDOO ORIGIN OF

Hebrew and Christian Revelati

TRANSLATED FROM

"La Bible Dans E" Inde,"

BY LOUIS JACOLLIOT. EXTRACTS PROM AUTHOR'S PREPACE

ow you Hu of dreaming impotence . radie; hence it is that the th her children even to th

\$3.00 PER YEAR IN ADVANCE.

crath wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a henring.

[SINGLE COPIES EIGHT CENTS.

S. JONES, PUBLISHER AND PROPRIETOR

CHICAGO, DECEMBER 16, 1871

VOL. XI.-NO. 13.

Original Zoetry.

hen you claim immortality for, and conscious com-on with, all forms of life, I fear, my dear friend, for reason."—A Correspondent.

And so you fear my little brain May be in tension overwrough With baseless and transcende With abstract speculations value

My kind but anxious friend, because The sea breeze of the inner sphere Hath wafted to my eager ear Some murmurs from the world called Ga

That thrill my soul with such eweet bliss My brightest dreams of future rest, In spheres with God's full presence blest I wake to find fulfilled in this. And fully wakened from my sleep, Peeling no drowsiness remain, Within my rested heart and brain, Slience I cannot wholly keep.

came the sweeping tidal wave That down the vanished eld did roll. Awakening my dreaming soul, bmerged my cradle with my grave,

i, friend, the danger to the brain is not so great in scaling heights, and drinking of new-born deligh in our wrenching at the chain;

They whisper me with fragrant breath.
And joyous warblings of the heart.
That they are of my soul a part,—
hat ours would be All Being's death.

bey 've taught me that the thine and mi Are of one life so many parts,— One heart expressing countless hearts ith nothing more or less divine.

They may enfold in many a cell
Of soul and brain unuttered thought
They deem I should not yet be taught
so, no doubt they 've reasoned well.

Good night, dear friend! Upon thy brow May sleep her purest klases leave, And thy o'er-anxious mind relieve— Mise never was more same than now.

I would not mar one needful rest; Let those asleep asleep remain. Each in his time will wake again Some windows open to the west.

From the Medium and Day THE INNER LIFE.

seance is held every Friday evening, at eight o'clock office of the Medium; J. J. Morse, passes medium, ir reports of these or other circles we do not endorse and responsible for the facts or teachings given by pirits. Our desire is, in brief, to give a faithful rep-tation of what takes piace, for the benefit of

as were answered by Tien-Sien-Tie, the Guide of the Medium.)

excites those brain organs cond exercise of this same clairvoyant p a dream occasions the sleeper to dreame is that which agitates the mind of the dreamer by impressions of fear, terror, horror, danger, &c. In such instances, sometimes the misery and distress of an age will be crowded into a few brief moments. Such painful experiences are preventible and entirely under the control of humanity. The false conditions in which society exists, especially in regard to dietetics, explains the cause of these horrible dreams. If the central point of the vital system be out of order, it must be expected that the sensations sent therefrom to the brain will be of a kind similar to the disorder experienced. In such cases the lower portions of the brain being in sympathy with the abnormal condition of the viscera, those basilar brain orguns are excited to action, and the lowest form of mental phenomena is the result. There is yet another kind of dream, which is prophetic. These occur when the whole consciousness of the spiritual nature of the dreamer is aroused, and the future, with its varied occurrences, becomes clear to the seer. This is in reality a spiritual condition, equivalent to the higher forms of clairvoyance. This state may result from two distinct causes, if stelly, a prophetic result may accrue from the reced spirit of the dreamer, precedure of the series of the series of the stellar prophety. This form of dreaming, like the others named, is abnormal. Q. What becomes of the spiritual prophety is the series of the stellar prophety. This form of dreaming, like the others named, is abnormal. Q. What becomes of the spirit during sleep —A. The spirit withdraws itself from the external organism and lives in its own sphere while the body rests. In other cases the intelligent principle passes away into other spheres; and such spirits are often seen by the inhabitants of the spirit world, wending their way to the various societies with which they have an affinity. They are known by spirits to be connected with earth-life, from the fact that a sliver cord is seen to be attached to them which connects the spirit with the

Our humorous friend, on a former occasion, gave some particulars of his passing away from this earth, and, in reply to certain questions from a visitor, he referred to it again. He has repeatedly stated that he died from starvation, repeatedly stated that he died from starvation, in respect to which he suggested the following proverbial phrase: "The poor man's want is the rich man's shame." He gave a humorous description of his physical and spiritual personality, and of his first experiences in spiritific. As the conditions were not favorable, this information was not given so as to satisfy the narrator, but he promises to repeat it. A visitor insisted on leaving before the seance ended, and a stranger spirit who was in attendance, could not be introduced.

ondition as mellou spirits in an intermediate heir thoughts.

Q. Is Swedenborg's description of the Heils a accordance with truth y—A. His descriptions were in accordance with the truth policied by him, but not as her truth policy to the Heils exist. in accordance with truth *—A. His descriptions were in accordance with the truth as received by him, but not as by us. It is true the Hells exist, but they are not eternal. They are simply states in which discord and unhappiness prevail—where memory, conscience, and undevelopment constitute a state in the lower spiritual spheres. In these societies the falsities and fantasies of a perverted imagination constitute the phenomen of existence. These are Hell, as we understand the word. Souls pass out of this darkness gradually into light.

Q. How are existence.

falsities and fantasies of a perverted imagination gonstitute the phenomena of existence.
These are Hell, as we understand the word.
Souls pass out of this darkness gradually into
light.

Q. How are spiritual bodies nourished?
Are digeitive and reproductive organs required?—A. One fact is overlooked in the
spiritual life of earths inhabitants, namely,
that the spiritual body grows from the material
body, and is its counterpart in every respect.
Hence, all the functions are carried into spiritlife in a spiritualised condition. There are in
the spirit-word various stages of davelopment.
The more grows cannot think of existence
apart from the forms and circumstances that
appeal to the earth-life are reproduced. We
must also remember that the spirit-word is a
counterpart of this world, where all the products are repeated in a higher form of development; hence, fruits are grown and become the
food of those who are on the plane of development to require them. Those who are more
clevated absorb the aromas and the divine life
that surround them.

Q. Are those fruits grown spontaneously, or
are spontaneous productions; yet there are
spirits who love horticultural opërations; and
they engage therein, as it brings them neareto their Father, God, and is a means of progress to them. By such operations they gain
information of a scientific character, and
hence are led to know more of God and his
laws.

Q. Can spirits from other planets communi-

hence are led to know more of laws.

Q. Can spirits from other planets communicate with the inhabitants of earth ?—A. Yes, if they are on a similar plane of development.

THE STROLLING PLATER

In a long address, showed that science exploded all the religious evidences of immortality, and that the spiritual phenomena were a necessity of man's present stage of intellectual progress.

WILLIAM PAWLEY.

The medium was quictly controlled, and sat erect, slightly leaning forward. His body scemed longer than usual. He spoke in a quiet self-controlled voice: —"Mr. Chairman; It is with great pleasure that I take this opportunity of communicating with those on the mortal plane. The cause of my gratitude is that I was a Spiritualist before my departure from earth-life. The principles I gleaned from Spiritualism were of great assistance to me in unraveiling the tangled questions of life and clearing away theological obstacles. Spiritualism was a blessing to me in many respects. It took away sorrow at the death of friends. I do not childe the exhibition of sorrow, as I now have a continuation of the love! received when on earth. I come back to say that my principles were true. I have long tried-to-find an opportunity of coming back, but was unsuccessful till now. My name is William Fawley; died Manney, 187 in Dolston.

Fawley: died Manney, 187 in Dolston. Of the love of the day of the day

Q. In No. 24 of the Mas the following question was Sien-Tie:—"I understand t on entering the spirit-world perfection at once, but grad Sien-Tie-—"I understand that human beings, on entering the spirit-world, do not attain to perfection at once, but gradually progress from the point where they leave off at death. If so, would not a bad man, after death, continue to act wrongly, and so disturb the harmony of the spirit-world?" Answer: No creature goes back or progresses in the inverse ratio. Error belongs to the flesh. A spirit may be an infant in knowledge, and, encumbered with the memory of his earth-life, remain for a time the

seeing what a boon it would have been to dwellers upon earth. Lord Byron, for in stance, used to say, that if only one single departed person would come back and tell him he was alive, it would have enabled him to believe in immortality. Why was he denied so reasonable a request — A. Methinks our correspondent possesses but slight aquaintance with the subject, or he would know that the spiritual history of humanity is as old as man himself. There have, however, been eras or periods of spiritual development, and between these points there have been periods of spiritual sterility, in which few or no important manifestations of the spiritual element have taken place. Thus he (Lord Byron) may have been placed in the same category as thousands of others who continually reiterated the same query, and we may say of them, they would not believe even though one returned from the dead. For man is surrounded with so many crude notions and ideas, that he has to live out of all preconceived notions before he can attain to the pure truth.

Spiritualism in England.

We should rather say the spirits soirce, for they originated the idea of holding it, and the announcement excited so much interest that the rooms of the Progressive Library were crowded to softeen the originated the softeen on Friday last, and many had to be turned away, there being no chance for them to have a peep at the proceedings. The refreshments were admirably arranged, and apparently, every visitor was comfortably and sociably suppled with a substantial and elegant tea. The company comprised deputations from the various sub-centres of Spiritualism in London. St. John's Wood and Kilburn were well represented; Pimlico, Paddington, and other districts also sent their contingents.

After some music from Mr. Hicks, the proceedings commenced, at eight o'clock, by Mr. Burns making a statement as to the objects of the meeting. He commended Mr. Morse for the manner in which he esteemed the qualifications of other mediums, which was amply testified to by the fact that quite a number were present by his express invitation.

Signor Damiani was first called upon, and, in the course of a short speech, deprecated the tendency on the part of some mediums to run all others down. He gave some instances of injury that had resofted from this habit. He congratulated Mr. Morse, on the success which had attended his mediumship, and wished, him many returns of the anniversary they had met to celebrate.

Mr. Hicks sang, "I cannot Sing the Old Songs."

Mr. Cogman, as Mr. Morse's spiritual father was desired to say a few words. He said he was desired.

to celebrate.

Mr. Hicks sang, "I cannot Sing the Old Songs."

Mr. Cogman, as Mr. Morse's spiritual father was desired to say a few words. He said he had a very large family of children, and Mr. Morse became one of them some years ago. He had visited Mr. Cogman's circle out of curiosity, and was immediately influenced, conducting himself in an energetic manner. This was shortly after Mr. Herne had been developed at the same circle. In the first instance, Mr. Morse had contented himself by exhibiting considerable noise and restlessness: but now his mediumship was of a very different kind. The speaker recommended patience and care with all new mediums. The manifestations might be uralesirable and even offensive at first, but afterwards the results might be exceedingly valuable and instructive. In the developing he did not touch the sitters, but allowed them to develope themselves spontaneously. He could give no explanation as to why so many mediums were operated upon at his circle. He took no trouble in the matter. For eight years he had held circles regularly, and for three years every night in the week, excepting Saturday. During that time his or eight years he had held circles regularly, and for three years every night in the week, ecpting Saturday. During that time his onse had been crowded with visitors, and any mediums had been developed, some parculars respecting which he gave to the meet.

many mentiums had oven developed, some par-ticulars respecting which he gave to the meet-ing.

Mr. Morse now spoke in his normal condi-tion, and said it was the first speech he had ever had the picasure of giving under such cir-cumstances. He expressed much picasure in-section of the picasure of the source of the series of weekly meetings held by him in that room. On looking back be had nothing to regret, but much to be grateful for. All that he possessed mentally had been derived from medjumship. His spirit-friends had led him on from Imper-reptible beginnings, and brought him many benefits, both of a worldly and intellectual des-cription. He felt that during these two years he had lived many years when the mental pro-gress he had made was taken into account. The large meeting on that occasion indicated the interest taken in his mediumship, but he thought the credit was due to the spirit-friends. He thanked those who stended his circles for their sympathy and encouraging presence. He was impressed that there was yet something to the interest the credit was due to thought the credit was due to the thought the credit was strended his circles for their sympathy and encouraging presence. He was impressed that there was yet something to come out of him, which would be good for others and for himself also. He acknowledged the great aid he had received from the spiritual press, for their copious and valuable reports the mediumship, which had brought him belia mediumship, which had brought him belia mediumship.

Mr. Approximation and the state of the color with a selectrified all, and pervaded the room with a most enjoyable influence.

Mr. Morse was controlled by his guide, Teinflien-Tie, who thanked the company for their attendance, and considered the occasion, worthy of recognition. He thought they are too much head and too little heart in modern Spiritualism. If there were more lovel and least its all concerned would get on better.

That meeting had been convened by him and his cuadititors for the purpose of promoting more social unity. As to philosophy, that might be got after death, but love should be exercised now, as it was the basis of existence. He-had labored to develop the instrument before them, that an opportunity might be provided for the presentation of thoughts from the Spititual world. In doing so, the object of the spirits had been to show man his true nature, physically, mentally, and spiritually; that man might know himself, his fellows, and his God. He had endeavored to implant in the mind of his hearers such laws and principles as were applicable in the turmoil of life, enabling man to struggle successfully with his circumstances, and thereby attain the objects of life.

Mr. J. Ashman said he had been cured of pahilation of the heart by Dr. Newman, who told him that, if he tried, he might become a medium for healing. He had done so, and the consequence was that numerous cases had been cured or relieved by him in the streets almost instantaneously.

The "Strolling Player" made some remarks through the medium, Mr. Morse, and concluded by reciting, in a very telling manner, Mark Antony's speech over the dead body of Crear. Mr. Hicks and Mr. Robitson sang, "The Last Rose of Summer." At this stage of the proceedings, it was proposed that Miss Fowler should allow herself to be controlled, and give some tests. She kindly did so, but simultaneously, an Indian spirit controlled and grant of the sheet of the sheet considerable excite malfestations. This caused considerable excite malfestations.

ier should allow herselt to be controlled, and give some tests. She kindly did so, but simultaneously, an Indian spirit controlled a lady, and began to make some characteristic manifestations. This caused considerable excitement, and interfered with Miss Fowler's proceedings; but we understand that two or three tests were successfully givenifested in another case, which considerably broke up the meeting, some of the visitors, who did not understand by the playfulness of their Indian brothers. This prevented Mr. Rippon from showing some beautiful paintings he had brought for the cocasion, as also from making a short statement respecting his mediumship. Mr. Burns concluded the meeting by giving a brief explanation of the unusual phenomena which had interrupted the latter part of the proceedings. He said that the Indian was as much our brother as a Londoner, but that, in robining into our society, he was unable to conduct himself as we did; hence the unseemly nature of his actions. There was, however, no danger to be apprehended from these manifestations. Those spirits were neither low nor unruly, but came as guests, and expressed themselves in the way peculiar to their nation. He concluded by observing that perhaps the meeting had received more than it had bar gained for; but these latter phenomena were quite as instructive as any, since their nation. He concluded by observing that perhaps the meeting had received more than it had bar gained for; but these latter phenomena were on a very interesting description throughout, and the audience dispersed very much gratified therewith.—Medium and. Daybroak.

Lewenboeck tells us of an insect seen with the microscope, of which twenty-seven millions would be only equal to a mite.

Insects of various kinds may be seen in the cavities of a grain of sand.

Mold is a forest of beautiful trees, with the brunches, leaves, flowers, and fruit.

Butterflies are fully feathered.

Hairs are hollow tubes.

The surface of our bodies is covered with seales like a fish; a single grain of sand would cover one hundred and fifty of these scales and yet a scale covers five hundred pores. Through these narrow openings the sweat forces itself like water through a seive.

The mites make five hundred steps in a second.

drop of stagnant water contains a of animated beings swimming with as much liberty as the whales do in the

nearly as much merry as an escape sea.

Each leaf has a colony of threets grazing upon it.

Moral: Have some care as to the air you breathe, the food you eat, and the water you drink.

A PARTY of young Japanese are stay New York City a few days on their v England for a five years' course of study. is the way Japan proposes to rejuvenate.

Most politicians seem to regard the government as a clumsy machine for taking mo out of other men's pockets and putting it it believes.

Tue mind is more thoroughly und control than we sometimes realize. train it to appreciation of the pure a ful, if we will. Thought will bend mination, as child to parent, in pro-the labor bestowed for that end.

Live is divided into three terms: that was, which is; which will be. Let us from the past to profit by the present, from the present to live better in the futu

Wz worship the promotion of all good that is very beautiful, shining, imporight, everything that is good.—Zend A

Ir is only by labor that thought can be made healthy, and only by thought that labor can be made happy.

erican Association.—The New Beparture.

BY HUDSON TUTTLE.

The American Association in a manner represents the ideas of American Spiritualists, at least it is supposed so to do, and of course Spiritualists as a body, whether members or not, are held responsible for its actions. This we may individually ignore, but we know the world at large so believes; and we are compelled to accept the fact. Consequently the true Spiritualists must feel a deep interest in that organization, have its honor and success near his heart, and feel the keepest chagrin at its failure and incompetency.

heari, and feel the keepest chagrin at its fallore and incompetency.

The idea of the province of this Association generally entertained is, however, erroneous. It is alight measure represents the Spiritualists of America. It cannot be said to do so more than the State Association of New York, Massachusetts, or Ohio, except as the attendance at its annual meetings is larger. To justify this conclusion we have but to examine its methods of construction. Nominally it is composed of delegates from the state associations, but anyone can become a member, with-, but anyone can become a member, with-he right to vote, by the payment of one

sions, but anyone can become a member, without the right to vote, by the payment of one to late. These delegates have not the least power delegated to them. They cannot bind their constituents in the eightest measurement association for as the section. They cannot bind their constituents in the eightest measurement association for as the section of the eightest measurement association for a the section of the eightest measurement which expressed their personal onvictions. It is representative of the few ore, more or less, delegates. As a delegated ody, organized to represent the millions of pritualists on this continent, it is the veriest ham the light of day ever shone upon. It, owever, stands before the world as the reprenatative of Spiritualism. Delegates have met the various places of appointment, and gone brough the routine of passing resolutions, destands and the eight of the places of appointment, and gone hrough the routine of passing resolutions, destands and the eight of the day pever of the eight of the ei

virtually endorsed her position by her in instake the genius of the vast majority britualists, if they accept this representa-That their unlied protest has not gone the hoavens, has been from the sudden-of the blow, and because they did not at the hoavens, has been from the suddensiand how completely the delegates at betrnyed their cause to an all-absorbing local issue. Many were pleased with the sounding promises and exalted expectations without examining sufficiently ow to themselves how vain and foolish really were.

show to themselves how vain and foolish iese really were.
We have not time to examine all the strange sertions, or wild theories suggested in the message" she has published, while if any roof were needed to show Mrs. Woodhull; to one would be sufficient. She mistakes history, itstakes human nature, and goes to the full ingth of wild fanaticism. She says:

ngth of wild fanaticism. She says:

We will have our rights. (Italies her own.)

will try ou just once more. If the very next
or will try our just once more. If the very next
ourses refuses women all the legitimate results
cittenship—if they merely so much as fail by a
oper declaratory act to withdraw every obstacle,
the most ample exercise of the franchise, then
of the period of the state of the state of the
and we will one any, and the right lead to fully,
ankly, and unequivocally considered, we simil
accord to call another convention expressly to
ame a new constitution, and to erect a new gorment, complete in all its parts, and take measures
maintain it as effectually as the men do theire,
ear plotting revolution; we will over-lough this
gues Republic and plant a government of rightuseness instead.

migure most earnestly of the Spiritualista inerica, Are your views on the great question of spiritual communion and its relations to sanity, expressed in the above? Are you ing that the individual who utters and repents them should represent you? Do you to see Spiritualism thus forcibly seized dragged into the corrupt areas of party; e? Are you as a body ready to endorse oria C. Woodbull's equal-rights party, her alview, and financial policy? Are you y to be forced into a rebellion one year a date, if congress does not heed the threat, give woman the ballot?

We believe that the great majority of Spiritualists are lovers of order and of law, and if revolution must come, will work through the law, seeking to improve our government, instead of overthrowing it for a new and untried one; that they are in favor of social order, and while favoring needed divorce laws, throw over marriage itself, the agis of just and discriminating restrictions. Their position is in brief: If the laws are wrong, right them by legislation, but as long as they remain, obey them. This is a necessity of order, and the opposite is anarchy. We doubt if there be many who would approve of ignoring marriage or setting aside its responsibilities, or who have set the ignoble estimate of a "civil contract" thereon.

Yet this American Association not only endorsed the Woodhull olatform, by electing her its president, it must needs still further commit itself by nominating her for President of the United States, and by a series of resolutions by its Executive Board.

Were not these threats against the government so ludicrous in spirit, they would be too pitiable to require further criticism. They are the weak whinnings of disappointed incompetency. The delegates who voted such a platform are at liberty to hold "cabinet meetings," and insugarate their rebellion, we have no fear of their constituents accepting their folly or abiding the results.

Mrs. Woodhull is an enthusiast—more, a fannatic—believing herself to be, and was so in the second of the constituents and the second of the

of their consistent expellion, we have no fear abiding the results.

Mrs. Woodhull is an enthusiast—more, a fanatic—believing herself to be, and was so introduced at Cleveland, the Joan of Arc of this age. She is so styled in Tilton's biography. She says, in her "message," with refreshing assurance,

I tell you frankly I feel myself called upon by the higher powers to enact a great role in connection with this great change.

She would generously relieve the delegates of he responsibility of her election by casting it in the spirit world:

on the spirit world:

It was an event prepared for you, and to which you were impelled by the superior powers to which both you and I are subject.

Herein does she mistake history. The time has gone by when the masses can be acted on by the marvelons. We doubt not Joan of Are would meet a quite different reception to day than she received from her janorant and superstitious age. The spirit world itself has been reduced to law, and its words are none the better because from thence. The medicine man cannot frighten this generation of thinkers. The medium is none the more respected/because a medium; it is the words he utters that have influence. If Mrs. Woodhull throws new light on government or finance, or on-social relations, we will not pause to ask if Demosthenes or Stephen Pearl Andrews authorized her so to do, but simply is the light new and truthful? After close examination we fail to see the beneficial results to flow from the new social order, and herein she seems to have wholly mistaken human nature. We believe Spiritualism should permeate politics and religion, but we most strenuously object to its heing wrenched to the exclusive subserviency of any party. One may be a firm and consistent Spiritualism, and yet deny woman's suffrage, communism, and every other ism and ology. He may be a radical republican or a democrat, a whige or tory, a capitalis, a laborer, and still a Spiritualism, and the methods for its advancement. So far as they in any wise anceted in nedgenetic and the sum of the profine of their constitution, the sum of the profine of their constitution, and the methods for its advancement, So far as they in any wise nated in nedgenetic angular, which profine of their constitution of another movement, and an ally of fanalicism. As a Spiritualism, and the methods for its advancement, and an ally of the reduced capacity, what portion of their Godgment and discretion, and an ally of the reduced capacity, what portion of their ossitius as a Spiritualism is to be represented by such an organization,

By D. G. Mosher.

NUMBER II.

Some fifteen years ago, my brother's hand was controlled to write as follows, in reply to questions saked in reference to the spheres as defined by A. J. Davis, in his "Divine Revelations"—viz: "Seven degrees is all that we have any knowlege of, but for ought we know, there are ten thousand times ten thousand degrees beyond the seventh. "Signed 8. M. Belleving, as I did at the time, that it was my father who controlled the medium, I was intensely interested in the correct understanding of the communication, and accordingly it was a subject of deep and long-continued mediation,—the result being the unfoldment of a philosophy that was not only new to me, but perchance was mostly new to the world at large at that time (some twelve years ago), and, even at this time, but very few persons, comparatively, will give it more than a passing notive—neverheless, I feel that I am entitled to a hearing, and I cannot rest until I have performed the task that is continually urged upon me.

Soon after the reception of the above com-

formed the task that is continually urged upon me.

Soon after the reception of the above communication, a nomenclature of the philosophy of the "celestial spheres" was presented, and addressed to my understanding for my approval or disapproval, and, as the ferms as presented seemed, in some respects, objectionable, I have long sought, but in vain, for more appropriate terms and language nearer in accordance with modera popular literature, and better adapted to the prevalent status of modern Spiritualism, or the spiritual philosophy as popularized, but all things considered, its eems to me most wise to depart as little from the original language as may be; in order to preserve the true meaning or the spiritual philosophy as popularized, but all things considered, it seems to me most wise to depart as little from the original language as may be; in order to preserve the true meaning or import of the inspiration. As there necessarily must be a connecting link between the old and new philosophy, or, in other words, as the new is but supplementary to the old philosophy, I am required to use one, and perhaps only one biblical term, with its connections in the elucidation of the subject in view.

"There is a natural body and there is a spiritual body." If there is a spiritual body; "If there is a spiritual body, then there must be a super-spiritual body; for the super-spiritual body, asuper-celestial body, asuper-celestial body, asuper-celestial body, asuper-celestial body, as piritual-celestial body, and a super-spiritual body, the order of the control of th

sun, a super-spiritual sun, a celestial sun, a super celestial sun, a super-spiritual celestial sun, thus unendingly onward. The spiritual sun pervades the natural sun, the super-spiritual sun pervades the spiritual sun and the natural sun; thus, each more refined orb pervades all the less and grosser counterparts.

Natural objects reflect the rays of the satural sun, and render them visible to natural eyes. Spiritual objects reflect the rays of the spiritual sun, and render them visible to spiritual eyes, thus onward the objects and forms of each degree, reflect the rays of the sun of the same degree, raflect the rays of the sun of the same degree, rander them visible to the inhabitants thereof.

The rays of the natural sun are transmitted by all objects and forms of superior spheres, rendering such objects and forms invisible to natural eyes. Objects and forms invisible to natural eyes.

the natural earth. There is a spiritual atmosphere and extends above and beyond the natural atmosphere.

There is a super-spiritual atmosphere that surrounds and pervades the spiritual atmosphere that surrounds and pervades the spiritual and natural atmosphere, and also extends above and beyond the spiritual atmosphere thus onward to the seventh degree and beyond.

The spiritual atmosphere detends a less distance above and beyond the natural atmosphere than the natural atmosphere to the seventh sphere, and infinitely beyond.

The spiritual form, after separation from the natural form, is smaller than the severed counterpart, This idea was advanced by A. J. Davis in his "Divine Revelation" but he gave no reasons why the "spiritual" was smaller than the "natural" or physical counterpart, This subject of lesser distances and smaller dismensions will be fully unfolded in a future article, and is a prominent principle in the ecestian philosophy.

In my next article I will clucidate the proposition that "there is a god in everything, which was an oral communication received some fifteen years ago, and has been also a subject of much thought before the problem was solved. Be it understood, that the god mentioned in the above communication has no reference to the orthoritox God.

Mosherville, Mich.

Dr. Crookes and Psychic Force.

ference to the orthoritox God.

Mosherville, Mich.

Dr. Crookes and Psychic Force.

Dr. Crookes is a bold man, or he never would have braved the storm of ridicule he has invoked by the assertion that the manifestations, which have been ascribed to spirits or to legar-demain, are simply the result of a natural hitherto unrecognized force residing in the human organism. He is also a candid man, as is shown by the way ke discusses this question with those whose instantions must be irritating in the extreme. That he is an earnest man, none who know him through his previous he had been as the secondary of the control o

force in its proper category.

The Crockes takes the ground that this is no argument against the existence of psychic force. He not only—to use his own language—falls to furnish. "any dynamic equivalent of psychic force, or any formule for the varying intensity of Mr. Home's power," but he falls to account for the sometimes total cessation of its action under circumstances apparently precisely like those under which it acts with maximum vigor. Bonie more definite relations between the effects and their cause munst be established to the physical science.

Voices from the Leople.

FREEBORN, MINN.—A. Munn writes.—You will find three dollars inclosed, which you will please credit to the first. ** who refuses to pay his indebtedness to the JOURNAL.

Thank you, brother. We will keep it in refor the very purpose you name, and publish name of the beneficiary.—ED. JOURNAL.

for the very purpose you name, and publish the name of the beneficiary.—E. J. JOENAL.
WILMINGTON, MASS.—Mrs. M. Hill writes.—My subscription expired Oct. 1st, and on the 8th I was about to write you and send the money for another year, but was prevented from so doing on a feel and the send of the send of

the JOURNAL another year.

MANHATTAN, IOWA.—Dr. A. Davis writes.—I herewith come slightly to the rescue with a renewal of my subscription and a new subscriber. Here

these facts.

AVOCA, IOWA.—E. Rossiter writes.—I sincerely sympathize with you, as well as with thousands of others who are sufferers by that sad catastrophe, the great far of Chicago, and herein inclose three dollars. Regret very much that I am not able to do more.

DIXON, CAL.—I see by the mis nearly out with the JOURNAL, a en it the most of the time since it like an old friend, and the attac

KENDALLVILLE, IND.-Geo, W. Carpente

SMITHLAND, IOWA.—J. P. Hobbs writes. Please find inclosed \$1.50, to continue my subscrittion the year out. I deeply sympathize with yein your losses; and hope so good a paper, and or so replete with truth, and which has always ably and fearlessly champloned the cause, will be

PHILADELPHIA, PA.—Dr. J. Smish writes. You will find inclosed a post-office money ord for 86.50. I was glad to see the JOURNAL Outplucky as ever. I for one can appreciate vim an perseverance.

PORTLAND, Ornovan-— Herewith I send you the money for three copper of the Journal, 80,00.—renewing my own, with had just run out a week or two before the fire, and having persuaded two of my freeds to John as in unawould come here, I am sure they would be well paid. One coming from the East, and recom-mended by the Journal, would have more influ-ence with all classes of society than any one living

PLEASANT HILL, KY,—G. R. Runyon writes.—Without apology or explanation I inclose you \$5.00. Make the best of everything,—fire or flood.

BROWN ROCK, KAN,—Wm. N. Loomis writes

-Your little journal came safe to hand. As m;
line is just out, I send you \$3.00, for we canno
lo without the paper.

SHINGLE HOUSE, PA.-Mrs. J. S. Pearsall rittes.-You will find \$3.00 inclosed, for which SHINGLE: ROLLING WITES AND INCLOSED, NOT YOU MAY, If YOU please, send me the JOURNA another year. I believe I have paid up to the of Feb. next. Being a poor woman this is the can do for you, but I must have the Jou and wish I could do more for its support. Oh Insis it now! We hope it will soon make I bearance at our fireside.

pearance at our fireside.

KINMUSTY, ILL.—J. D. French writes,
are New Hompsine tolks. Six years ago we
to this city from Massachusetts, and are the
ones here who dare say they are Spiritualists.
like hopes that some good medium will
here soon. We have not had one Spiritualist.
til fown since we came here.

"I town since, we came here.

I ONEOU'S FAILS, N. Y.—Mrs. A. C. Balsock writes.—As I flud my former subscription extended only to the 18th of December, you will find \$3.00 inclosed for a renewal of the Jounnal. Thank of the God and good angies you still live to battle for the God and good angies you still live to battle for the like gold seven times purified, and fitted to proceed that the god of the city of the control of

meetiquations which the me promises of give users long.

MECHANICSBURG, PA.—A. Beifert writes.—I would inform you that the RELIGIO-PHILOSOPI-ICAL. JURNAL, arrived again yesterday in all, its glory, and we felt giast to see it seals. We were always giad to read the Journal, and which it stopped we minerarly love it, we send you \$0.00 for renewal of subscriptions for the names inclosed.

CLARESVILLE, CAL.—A. B. Johnson writes.—I take this opportunity of answering your appeal to consider not do it sconer. You will find \$8.00 inclosed—three to renew my subscription, and for the other three please send the *Million-Parilosidemical Journals.

CROWN POINT. IND.—J. H. Luther writes. Your circular, also your ministure Joensal. of the hoth came duly to hand, and I cherfully respond to the full extent of my ability at this time, too, an a comparatively small loser by the gracontigration, in the shape of stock in the Republication, and the shape of stock in the Republication of the shape of the shape of stock in the Republication of the shape of the shape

year.

"HELENA, COL.—Frank Mayol writes.—I symbathize most sincerely with you about the great misfortune which has befallen your city, and your noble establishment in particular. You will find two dollars inclosed, your due for the JOURNAL.

two dollars inclosed, your due for the JOURNAL.
EUREKA, CAL.—W. Sweasey write.—Truly
sympathistic with you and others who have sufsered so severely, 'I tend you, through my friend,
Mr. Cooper, ten dollars. Some time or another
you may send its value in books, or credit me on
your subscription list; but not until you feel you
can do so quite conveniently.

Thank you, brother. Send your order for wh you will have. This is the true way to help—ju-thut we like.—Ed. Journal.

what we like.—E.b. GOGRAE.

FAIRPORT, N. Y.—J. H. Ford writes.—I thin something will turn in my favor to get the Jour All for a year, the only paper printed now on eart that satisfies my mind. I took the first number yo I can be considered that the satisfies my mind. I took the first number yo II expect to continue on as loug as you and I and the paper like, and I can get money to pay you for printing.

BARRE, VT.—Stillman Wood writes.—Have just received the little JOURNAL from you, and add my utile to sid in res-stablishing it. Please find ten dollars inclosed. Use it as you like, and if you have a mind to credit me for one year's subscrip-tion, you may

there a many very many the control of the control o

JOUNNAL than all the other literature.

MALTA, OHIO.—Mrs. Jane Wadge writes.—You will find inclosed three dollars, which pays the amount due since last March, and prepays until the end of the year. I have had the money by me but owing to cardessuess have delayed sending it, and now feel compelled from a sense of duty to forward it to you at once,—knowing that if each and every one of your readers will send in their mits in the hour of trial, if. will make dollars in your treasury, by which you may asom be enabled to send us our dear and cherished Jounnal.

OCONTO, WIS.—J. S. Ordway writes.—I recived the little Jounna to Army published after the fire in Chicago, and was not only surprised at your great loss. If it was in my power I should be happy to respond to your call in amore substantial manner; but as it is, shall send three dollars to

BISHOP CREEK, CAL.—Mrs. L. Hutchinson writes.—I send the inclosed \$2.50 for renewal to the Journal, which I hope will arise, Phenix like, to a new and brighter life. Will try and send more soon.

SIOUX CITY, IOWA-J. Simpson writes.—I think there is no way for me to better the cause of humanity, than by giving to the Journal, for I am sure it will be used for the benefit of mankind.

sure it will be used for the benefit of mankind.

ERIE, PA.—Hugh Jones writes.—Please credit
the inclosed five dollars, and if you continue to
publish the Journata, send it as before. The gradienter that befell your city has developed a wide
apread sympathy through the civilized world, comming the falth in the brotherhood of man,—compensating in part for the great lose of worldly
goods, and bodily and mental suffering.

GREEN GARDEN, ILL.—O. J. Williams writes.
I can truly say that I know well how to sympathize with you in your financial loss and enharmsment in resuming the JOKENAL, caused by the fire-elements no sweeping a manner as scarcely to be paralleled in the annals of history.

parameter in the annals of history.

MINNESOTA CITY, MINN.—D. B. Waterman writes.—I deeply sympathize with you in the calmity that helpful the Journax, and hope it will soon. Phornix-like, rise from its ashes. I herewith send five dollars toward my arrearages for the Journax, and will try and sen! you more soon as I can get it.

JOURNAL, and win 1/1 account of the American pet li.

KNOXVII.LE, II.L.—Swan Peterson writes.—
My sub-orticition for the Journal, does not run out before M reh 18th, 1872; but have here inclosed a money-order for six dollars, for which you will give rait as directed. Brother Jones, you have my sympathy, and I wish that all brothers and sidery in the form would assist you with means that are uncersary to get the paper started all right again, and it wish that all brothers and sidery in the form would assist you with means that are uncersary to get the paper started all right again, and a many others to reveal to mankind what is essential for us to know during our stay here in the body, for the benefit of ourselves and our fellow

beings.

AU SABLE, MICH.—Cynthia Field writes, am in recipt of the little sheet you sent out lik dove from the ark, a messenger of the feartful that we might know you were still out this pin ready to send spiritual food to needy souls. An each one be as ready to respond with the need and keep the Journal before the people. I poor, and can send but one dollar now.

poor, and cas send but one doular now.

NEPHI CITY, UTAH.—T. Schofield writes.—I have been reading your letter published in the Banner of Light, and write to say that I deeply sympathize with you in your heavy loss in the destruction of the Journal, office, in the great Chicago fire. To ald you, I inclose five dollars, to be applied on, my subscription.

ANITA, IOWA.—E. Cate writes.—Inclosed yo will find five dollars to renew my subscription for the JOURNAL. Shall do all I cau to extend its circl atton. Did not know how to prize it until we have

what is your due.

No, dear-sister. We will not discontinue the
JOURNAL. You will receive it free, and it will be
charged to the Wildow's and Orphan's Fund. Our
good friends nall parts of the dounty are realizing
the fact that the above-named tund is of angelie
origin, and that it is their duty to see that it is
kept repleashed. If you know a friend situated
amiliarly to yourself, you need not hesitate to advise her to ask for a six month's subscription on vise her to a account of t

Arts and Sciences.

. Y. A. CARR, M. D.

DEPARTMENT .—Papers can be obtained and scriptions will be received by Dr. Y. A. Carr. Ad-sa Lock Box 533, Mobile, Ala.

(NUMBER NINE.)

Foreign System—Transmission of Electric CurrentPhiliting Nature of the Singulanic Structure—Cerebron
Sphani, and Great Sympathetic Nerva.—Vereous Unit
stay of the Blood Verota-Notes and Sypony NervaSansariam and Nervas Originating there-Passmagus were in the state of the state

Having alluded to nitrogen, hydrogen, oxygen, and carbon, in connection with the functions of respiration, circulation, etc., and also to the dige-tive apparatus, heart, lange, and arterial system, we now propose a brief notice of the nervous arrangement operative

and arterial system, we now propose a brief notice of the nervous arrangement operative in the premises.

The perfection or imperfection of the nervous system, supervising, elaborating, directing, controlling and sustaining the circulation and other functions, depending upon it, has much to do with the high or low scale of being, whose purpose it subserves. As the felgraph wires transmit electric currents from point to point, from clime to clime, from mind to mind, over the land, and through the sea, connecting time, and annihilating space, and as by the posts, insulations, and magnets judiciously arranged for that purpose, utilize electric currents, so are the nerves, their insulations and magnetic ganglia judiciously arranged for utilizing, claborating, directing, controlling, and sustaining the functions of circulation and all other functions correlationally dependent thereon, in both the vegetable and animal kingdom.

We find two classes of nerves in the human

functions of circulation and all other functions of circulation and all other functions correlationally dependent thereon, in both the regetable and animal kingdom.

We find two classes of nerves in the human system.—one, the cerebro-spinal, consisting of the brain, spinal cord, nerves, proceeding from them, and their ganglia: the other, the great sympathetic, consisting of a series of ganglia, united by intercommunicating threads on each side of the vortebral column, and supplying branches to the coats of the blood supplying branches to the coats of the blood supplying branches to the coats of the blood file preader eavities. Of the two tracks of the spinal cord converging in the crus cerebrial columns of the spinal cord converging in the crus cerebrial to lower portion of the brain, the anterior portion is the motor, and the posterior is the ensory. It is now generally admitted, that the sensorium which receives and gives out impressions, is situated at or near the junction of the upper and lower brains, where the nervous system generally seems to concentrate. We however, have neither time nor space to go further into the details of this intensely interesting, subject, than to speak of the structure, composition, location, and office of the nerves that draw from the outer, and subserve and build up the inner correlative individualization of life. Though some difference of opinal nas herefore existed as to the source of the great sympathetic nerve—the plant cord, from which it is inferred to derive a motor and sensory force rises by six or eight falaments in the conjunctive sensorium.

inal cord, from which it is inferred to derive motor and sensory force. The pneumogastric nerve rises by six, or the illuments in the conjunctive sensorium the upper and lower brain. It descends rough the neck in the sheath of the caroted seek, and in its course differs on the right d left side respectively. It passes thence on a right side between the subclavian artery d veln, toward the stomach and solar plexus the posterior portion of the osophagus, on left, it enters the chest nearly parallel with left subclavian, and passes to the stomach d solar plexus along the anterior of the ophagus.

he left, it enters the chest nearly parallel with he left subclavian, and passes to the stomach and solar plexus along the anterior of the sophagus.

The chile branches of the pacumogastric erve are the auricular, the pharynged, the uperior laryinged the theoretic color of the sophagus.

The chile branches of the pacumogastric erve are the auricular, the pharynged, the uperior laryinged the theoretic color of the color of the pacumogastric erve and the gastric. It supplies three road classes of organs: lat. The digestive pharynx, osophagus, stomach, and liver, and The respiratory or larynx, trackes, and mags. 3rd. The circulatory or the heart and is arterial apparatus for circulating the blood. The pneumogastric nerve, he it remembered, ommingles with the great sympathetic nerve, a the function of many of the greater plexuses, thich we may have occasion to consider in he future. Let us, for the present, however, onfine our observations more to the nature and character of the nervous apparatus and its pecial proximity to, and inseperable connection with, all the claborative plexuses and other functional organs of the animal economy. The nerves rising from the seasorium of the onjunctive brains traverse the system, in the healths of the arterial vessels, and more scatzed membranes of the elaborative organism. The fibrous or tubular portion of the nerves of the brain and spinal cord, is a deficate mem-rancous tube, containing a semi-fluid material, the nerves of the nerves of the present in the nembraneous tube, contrasting appearance with the substance in the liverior center axis. The central grayish portion, oxaxis evylinder, is introgenous, the marrial surrounding the axis cylinder is oleagous or oily, and the outer sheath, rithogenous. The axis cylinder is first formed and the hiers of the great synapathetic differ from those of the great synapathetic differ from the part of the certor-opinal nerves proper, being a cllowish, gray color, and only about haif astrongenous are a least more fined. Yet, like the cer

e sheathing membranes of the nerves are e, resisting dilute acid and alkaline ac. It is the province of the nerves not to sate, but to receive and transmit insons, as the telegraph wire transmits that The vessicies in the nerves are non-three-bundredith to, one three-thoun part of an inch in diameter, and on a titler position in the cancilonic centers.

may constitute the electro-magnetic inductive basis from whence the ganglionic mandate spring, so mysterious in their character, and the nature, and manner of their coming an-

the nature, and manner of their coming and going.

There are two classes of nerve tubes, called the centripetal and centrifugal, which though similar in structure, are highly dissimilar in their official position. The centripetal or external, receives and transmits impressions from without, while the centrifugal respond from without, while the centrifugal respond from without, while the centrifugal respond from without, while the centrifugal responds to a contemporary and the contemporary and the central contemporary and contempor

The Temporal Power.

The Temporal Power.

M. de Belcastel, who, on behalf of himself and forty-five other members of the National Assembly, recently forwarded an address to the Pope, has received the following reply, which is published in the Usiters:

"To my dear son, De Belcastel, and his colleagues, the representatives of the people in the Rational Assembly of France, though the Rational Assembly of France, the Rational Assembly of the Rational Ration the fruit of perverse doctrines, which have weakened faith, corrupted science and manners, and as, consequently, it is important to prove clearly that the renedy consists in the rejection of those doctrines, we regard as a very happy event your act of full submission to the deginition of the Council of the Vatican, and the absolute devotion you profess for the throne of truth, which has received from Heaven the mission of crushing error, and, thereby, removing the roots of evil. Still, it is manifest that it cannot freely and efficiently fulfill that mission as well as the other charges of its supreme ministry, unless itself, enjoying a sovereign liberty, freed from the control of any other authority. For this end the Divine Providence has endowed it with a civil principality in its own right. That is why a sacrilegious oppression and the usurpation of a domain of that nature, which have moved the hearts of the faithful throughout the universe, whose sacred right have been trampled underfoot, have equally manely your own country, to edress so great an iniquity. This religious zeal is an irreducible need of vour faith and of your the faithful throughout the hearts of sacred rights have been trampled underfoot, have equally inflamed your zeal to stigmatize so great a crime, and to call upon the leaders of nations, especially your own country, to redress so great as erime, and to call upon the leaders of nations, especially your own country, to redress so great as injusty. This religious zeal is an irrefutable proof of your faith and of your plety: it testified to the Independence and firmness with which you will fulfill your legislative duties. It affords a hope, also, that the majority of your colleagues, influenced by a desire to promote the real and substantial welfare of the Church and of the country, will presently slarer your convictions, and give you the benofit of their co-operation. That is what we certainly shall artently solicit from Godwe who look for the galvation of France, and of all the universe in the re-establishment of religion, of truth, and of justice; and we heartily heseech His aid for you in your rettous task. In the meantime, as a sign of Divine favor, and as a proof of our paternal ancetton we be stow upon you from them. Given at Rome, the 6th of October, 1871, being the twenty-sixth your of our Pontificate.

Prus IX., Pope.

Is Spiritualism True?

Price 15 cents; postage 8 cents.

List of Zecturers.

as are furnished to us wy the partite inten-with a pladre on their part that they will keep us regard to changes; and in addition to that, ex-ndicate a willingues to aid in the circulation of INNA, Soth by userd and them. bead promptly from all who accept this proposi-d we will do our part faithfully.

B. A. Bedes, Versallies, N. Y.;
Dr. J. K. Balley, box 281 La Footer, 104, 25
Dr. J. K. Balley, box 281 La Footer, 104, 25
Dr. J. K. Balley, box 281 La Footer, 104, 25
Mrs. A. F. Rrown, St. Johnsbury Centre, Vt. E
LF. Brown, R. Kehmond, Ind.
Ed. F. Brown, R. Weder Washington St., Chicago, e
Ettle Brown, I. S Weet Washington St., Chicago, e
Ettle Brown, I. S Weet Washington St.,
Lift Carolin, S. W. Calkins, Geren Garden, III. e
Hr. and Str., W. Calkins, Geren Garden, III. e
Hr. and Str., W. Calkins, Geren Garden, III. e
Hr. and Str., W. Calkins, Geren Garden, III. e
Hr. and Str., W. Calkins, Geren Garden, III. e
Hr. and Str., W. Calkins, Geren Garden, III. e
Hr. and Str., W. Calkins, Geren Garden, III. e
Hr. and Str., W. Calkins, Geren Garden, III.
John Crown, P. W. Company, V. J.
Dan, T. Elwansko, Olter Creek, Mo. 7;
Mrs. M. A. Ellis, Indianapolis, Ind.
T. Elwansko, Olter Creek, Mo. 7;
Mrs. E. C. Globeno, I. Burrough Place, Roston, Ma
K. Graves, Hichmond, Ind.
Hr. E. C. Globeno, I. Burrough Place, Roston, Ma
K. Graves, Hichmond, Ind.
Hr. M. H. Garden, G. M. H. S.
H. H. Houghton, Stoure, Mich.
Mrs. M. Hares, Waterloo, Wis. 2
H. H. Hunghton, Stoure, V. S.
H. H. Hunghton, Stoure, V. S.
D. Haredton, Macanda, Wis. &
H. H. Hunghton, Stoure, V. S.
L. H. H. Hunghton, Stoure,

coc. W. Lang. Exton rapids, Men.

The Mark P. A. Logan, Genesee, Wfs.

J. Mandfeld, Swille, Ohin.

J. Mandfeld, Swille, Ohin.

J. Mandfeld, Swille, Ohin.

J. Mandfeld, Swille, Ohin.

J. C. Mills, Willer Ohin.

J. Mandfeld, Swille, Ohin.

J. C. Mills, Waterborn, Mey.

J. Mandfeld, Swille, Ohin.

J. Mandfeld, Mills, Millson, O. C.

Mrs. Mary Lander on Strong, Washington, D. C.

J. M. Neverne, Ohin.

J. M. Swille, Millson, Millson, Millson,

Mrs. A. J. M. Tourspoon, Cite Veland, Ohin.

Mrs. K. R. T. Tyeop, Oli Cite, Party,

J. R. Tulger, J. Ameretown, Mrs.

J. R. Tulger, J. Ameretown, Mrs.

J. Mandfeld, Swille, Millson,

J. Mandfeld, Swille, Millson,

J. Mandfeld, Swille, Millson,

J. Millson, Lombard, Hill.

J. Wilson, Lombard, Hill.

J. Tanger,

J. Trance,

J.

yant. mry. dring Marringes and Attending Funerals

The Psalms of Life.

A COMPLIATION OF

Alms, Hymns, Anthoms, Chants, etc.,

g the Spiritual, Progressive, and Re Scatiment of the Present Age. BY JOHN 8. ADAMS.

This work has been prepared with special reference to the large and increasing demand fur a volume expressing the sentiments and views of the advanced minds of the recent times, and meeting the requirements of every species of Reform. It is entirely free of Nectarimism, of all the th-ological dograms of the past, and fully recognizes the presence and ministration of spirit in every condition of ill on worth.

This book contains five hundred and twenty-two choice selections of portry, with suitable music on each page from Handel, Hedyn, Mourt, and other Dietinguished Componers.

Composers.

It complete indexes of "Hymn" and "Tune" acch. It is prefaced with a Classification of Subjects, and Complete Indexes of First Lines, Tunes, and Metres, and being of convenient size, is generally accepted as the Standard Music Book of Spirituation, Radicultus, and peneral Reform.

Alloe desirable for the LECTURE-ROOM and the

desirable for the LECTURE-ROOM and the OF THE PROPLE.

"I think there is in the book a greater proportion—I think I ought to say a greater amount—of beautiful and truly spiritual poetry than in any other collection I have seen, whatever the size of the volume." mo."
Rev. John Pierpe

—:0:—
co. Paper Cover, 50 cents; postage 6 cents. Board
rs. 63 cents; postage 13 cents. Cloth-bound, 80 cts.;
gg 16 cents. *.* For sale by the Religio-Philosophical Publish House, 150 Fourth Ave., Chicago.

The Lyceum Guide. A COLLECTION

SONGS, HYMNS, AND CHANTS, ESSONS. READINGS, AND RECITATIONS,

Marches and Calisthenics,

Together with

Programmes and Exercises, the whole designed for the use PROGRESSIVE SUNDAY LYCEUMS.

THE NRW BOOK FOR SUNDAY LYCEUMS CONtales all the excellent features of previous works, with
such improvements as the practical experience of typeuna during the past six years have aggested.

He appendix postalus a large number of letters from
conductors of yevenum and triends of the institution,
illustrating its beneficial influence, and giving much valsable information perialising thereto.

This bobb is complete in every particular, and is illustrated with THIRTY FINE ENGRATINGS of Exiners, Emblematic Standards for Groups, Calisthenia, etc.

Emblematic Standards for Groups, Calisthenics, etc.
e, in Paper Cover, 60 couts; postage six cents. In
s, nest, strong, and durable, 75 cents; postage 12
In cloth, extra, gold-tettered sides, 1.00; postage 18, from which pitce a liberal discount wiff he hands
untilities for lycorosis

• For eals, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Ave., Chicago.

THE LAW OF MARRIAGE.

BY. C. L. JAMES.

An exhaustive argument in favor of liberal divorce legis-lation. For sale at this office, price 25 cents; postage 2 cents.

WHERE ARE MY HORRS? A QUESTION FOR THE Wise and Foolish. By ADAM HAMILION. 25 pp. Price, 30 cents; postage 2 cants. **e* For sale, wholesels and rettal, at the office of this

Mew . Advertisements.

PETERS'

MUSICAL LIBRARY.

PIFTEEN VOLUMES FILLED WITH CHOICE PIANO

Vocal Collections.

Shising Lights. A cho'ce collection of beauti-ul Sacred Songs.
Hearth and Hone, Fireside Echoes, and Sweet Sounde, 'Three volumes of easy Songs by Web-ter, Persley, etc.
Uniden Lune State

Souther Leaves, etc.
Gottlen Leaves, Volumes 1. and 11. The two
volumes co-tain all of Will 8 Hays' Songs.
Priviess Gens. A collection of beautiful Bal-lads by Wallace, Thomas, Keller, etc.

Instrumental Collections.

iry Fingers, Magic Circle, and Young Plan-Three volumes of very easy music for young

John C. Three voluntee of very cas a many players. Dance Marke. Two collections of moderate difficulty. Thou and Memories. A collection of beautiful forms by Wysan, Mark, Irvestor, etc. The collection of beautiful forms of the collection of benitfant partor by Charles Kinkel. Addication of benitfant partor Mrilliant forms—M splendlid collection by Vibrard, Pacher, Kinkel, etc.

and, Pacher, Kinkel, etc.
Price, \$2.50 per volume, elegantly bound in cloth, with
gilt eldest \$2.00 in fiddle cloth; \$1.75 in bounds.
Address.
J. L. PETERS,
Sop Broadway, N. Y.
We would also call attention to THE OFERS AT HOME,
a collection of over one bunded beautiful opers songs.
P ico, \$5 in cloth and gilt. Trade price, \$1.

A Book for Women.

TALKS TO MY PATIENTS.

MRS, R. B. GLEASON, M. D.

A Book by a Woman, For Women, On Diseases of the Sex.

lead.

Mrs. Dr. Sales says;
I would rather have written that book than been queen
of the great-st empire on this small globe of ours.
Godley's Ladly's Book says;
This book treats in a therough yet delicate manner of
all the troubles, carey, and die-asse of women. We do
not hesitatio to say that it is the best book of its class that
we have yet seen.

Price, \$1.50; postage, 15 cents. For sale at the office of

CONJUGAL SINS Against the Laws of Life and Health,

Their Effect on the Father, Mother, and Child,

By Augustus K. Gardose, A.M., M.D., Professor of Diseases of Females and Chemi-tal Midwifery in the New York Medical Coll-

Price, in cloth, \$1.50; postage, 16 cents. In paper, \$1.00; ostage, 8 cents. * * For sale, wholesale and rotall, by the Religio-Philo ophical Publishing House, 150 Fourth Ave., Chicago.

SEXUAL PHYSIOLOGY.

CIENTIFIC AND POPULAR EXPOSITE THE FUNDAMENTAL PROBLEMS IN

By m. T. Trall, M.B.

be over-ortimated, work contains the latest and most important dis-sin the Anatony and Physiology of the Sexus; is the origin of Human Life; how and when Mens-in Impregnation, and Conception occur; yiving Lan-vatich the number and sex of offspring are con-and valuable information in regard to the hoostaction, impresentation, and a territoria was writing addition, the properties of the

. For sale, whole-sale and retail, by the Religio-Phil-ophical Publishing House, 150 Fourth Ave., Chicago.

PARTURITION WITHOUT PAIN;

Code of Directions for Avoiding most Pains and Dangers of Child-Bearin EDITED BY M. L. HOLABOOK, M. D Editor of the Herald of Health.

Editor of the Herald of Health.

"O'."

CONTENTS:

Healtduluses of Child-bearing.
Dangers of Preventions,
Medical Opinions as to Escaping Paller.
Exercise during Prepaner.
The Sits Bath, and Estaing generally.
What Food to Est and what to Avoid.
The Mind during Prepaner, and Remo
Pennic Physicians, Ameribatics.

E. El Do: "Destare from

E: \$1.00; postage free.
Sale, wholesale and retail, by the RELIGI
HICAL PUBLISHING HOUSE, 150 FOURTH AVENS

Looking Beyond.

Life, Soul, Spirit Celestial Body.

most beautiful book, written in the author's name shed style, aflash with spiritual illuminations and at ions. It contains the testimony of the departed reting what they see and lear of the "better lead;" it losophy of life, the moral ratio of works, the brightes we fit be transition called death, the true uses of fits is on a more attractive scale, and visions of the "Be d." It is a faster of sweet immortalics, and a Better gas star in every bereft home.

NATURE'S HAIR RESTORATIVE



Contains no Lac Science, no Scoar of Lead, no Lithanos, no Nitrate of Silvers, and is entirely free from the poisonous and health-destroying drugs used in other hair preparations.

with the name of the article Movn in the glass.

ARK YOUR DISLOSTED NO NATURE'S HARR RESTORATIVE, AND TAKE NO OTHER.

1878 Send two five event shame to Proceed Boorne,

1879 Send two five the same hale. The information it contains is worth 850 to any person.

18 In contains is worth 850 to any person.

18 In contains is worth 850 to any person.

18 In Contains is worth 850 to any person.

18 In Contains is worth 850 to any person.

18 In Contains I was any send of the same state of the sam

THE INSTORY

MODERN AMERICAN SPIRITUALISM:

A TWENTY YEARS' RECORD

OF THE ding and Unprecedented Open Com-munion between Earth and the World of Spirits

R VOLUME, LANDE OCTAVA, SIX HUNDRED PARER, FORTERN STYRER STREE, EXMANINOR, ALTFORMATION OF SPHIITS, DAMARN OF THE STREET, EXECUTED BY SPHIITS. WODG UTTA AND LITHOGRAPHING PLATES, whole sphendfully printed on thatel paper, with extra fire binding.

By Emma Hardinge

is wonderful and thrilling listory has been gathere on the annals of thirty-two States by the author of the state of the state of the state gliddenes of the spirits. If, colls-ted and written under the direct supervision guidance of the spirits. The state of the spirits of the spirits and state of the Posithornia, Orey, the Territoria, the of the Posithornia Wistern, and Middle States, and adjecting and History of Bark Circles, inaugurato pitts who lived on this planet for thousand rease again and of Cress. "The most ancelor angel;" Wonderful

Price, \$3.50; postage, 50 cents.

An Abridged Edition. outsining everything but the engravings, has just beet sucd. Price \$2.75; postage 32 cents. ** For sale, wholesale and retail, by the Religio-Philo sphical Publishing Home, 150 Fourth Ava, "Chicago.

FLORENCE

SEWING MACHINES. Wm. H. Sharp & Co., General Agents.* 15 ELDRINGE COURT, CHICAGO.

15 ELDRIDSE COURT, CHICAGO.

This machine is recommended to any who desire a first-clase family seeking marchine. It is noted for its quiet, rapid metors, requisity of tenden, and case of management. Peop different sitteher and reversible feed motion, are all features peculiar to the PLODINGE MACHINE, and claimed by no other jn the world. Samples and terms to accept furnished on anufaction.

\$10 Ten Dollars! \$10 GIVEN AWAY!!

We will give to every one buying a PLORENCE SEWING MANIMER through our House TEN DOLLARS worth of any of the books adver-tised in our book-list, or of the RELEG-to-PIRLOSOPHICAL JOCKSAL, or a part of each as a premium or indusement. The FLORENCE ACCHINE is one of the best manu-factured, and ranges in price from sixty-less of the price of the price of the rectification and supplies termined on application.

We have sold a lary

PLANCHETTE:

The Despair of Science.

A very full account of

American Spiritualism, its Phenon the Various Theories Regarding it,

Survey of French Spiritualism.

Search where thou will, and let thy reason ge To canson truth—even to the shyse below.

This invaluable work is already widely known, having passed through reveral -editions, and still continues in great demand.

reat demand.

"Price, \$1.85; postage 16 cents.

"s For sale, wholesale and retail, by the Religio-Philosophic and retail, by the Religio-Philosophic and retail, by the Religio-Philosophic and retail and retail

Philosophy of Creation,

Religio-Philosophical Fournal

S. S. JONES, EDITOR, PUBLISHER AND PROPE J. R. FRANCIS

TERMS OF THE Religio - Philosophical Johnnal. OD per year, in Advance—\$3.50 at end of EFFity conts for Three Months on Trial, TO NEW SUBSCRIBERS.

Belirio-Philosophical Publishing H. All letters and communications should be a S. S. Joxes, 150 Fourth Avenue, Chicago.

NEWSPAPER DECISIONS

erson who takes a paper regularly from the whether directed to als name or another's, or

sees by mail. ALL Post-masters are obliged to register
their separated to do no.

IF Those sending most paths office for the Journal,

Frame sending most paths office for the Journal,

Frames are considered to the fit be for a research, or

none anderrightes, and write all proper names pointly.

Frames are forwarded until an explicit order is received

you see allowed to the fit be for a research of the paths of the paths of the fit of the fit of the paths of the fit o

Subarribers are particularly requested to note the ex-tensions of their subscriptions, and to forward what is also their subscriptions, and to forward what is his office, ensuing year, without further reminder from the found a statement of the time is which purposed (ii) be found a statement of the time is which purpose (iii) be found a statement of the time is which purpose Doc. 2871, it will be mailed, "J. Smith: 1 Dec.1." If he as only paid to I Doc. 1870, it will stand thus: "John with Theco."

CHICAGO, SATURDAY, DECEMBER 16, 1871

A SEARCH AFTER GOD.

Material World-The Judean Rose-Obstru-our Progress only Contain a God-The Van

(NUMBER LXV.)

(NUMBER LXV.)

The human mind, ever active, is constaintly endeavoring to unlock the doors of nature, in order to enter in her secret chambers, and see the working of forces now unobservedby us. One idea of the existence of God is based on the mysterious action of the material world. The seed planted in the earth will germinate, produce a bud which will unfold into a beautiful blossom. The acorn embedded in the soil has a life principle within it hat bursts the outer covering, seeks the warm atmosphere, and then seemingly conscious of its mission, steps upon the throne as king of the forest! The Judean Rose, when planted in a soil not adapted to its wants, like a bold pioneer, will unloosen tendril after tendril, until only one remains to extract mourishment from the unlosen tendril after tendril, until only one remains to extruct unwrishment from the bosom of Mother Earth, and there it will patiently remain until a favorable gale approaches, when it will take passage thereon, and will continue its ærial voyage until its inser nature seems to sense the presence of soll sdapted to its numérous wants, when, like a bird, it will alight, and again its little tendrils will penetrate the ground, and there the Judean Rose will live, flourish, and bloom. The Resurrection plant,—how beautiful in its unfoldment,—the Arab, he gazes upon it with superstition and awe. When the Arab first discovered til—it was a little plant, seemingly insignificant, but growing in the skull of an Egyptian mummy.—he attached thereto a great deal of importance, and plucking it from its human habitation,—he took it to his garden, put it in soil adapted to its wants, tended it carefully until he saw a bud growing thereon. For weeks he watched it—no blossom appeared until finally he commenced pouring water upon it, when, within five minutes, a beautiful blossom was disclosed to his view. What a curious metamorphosis! What a mysterious change! Soon the blossom became a bud again, and would only present to the observer its rainbow-tinted hues when water was poured freely upon it. Then there is the Sensative plant—touch it and it will drop, apparently lifeless to the ground, but in a few moments will revive again. All through nature, in all her varied avenues we find mysterious action,—not only among plants and fowers as enumerated above, but in all conditions of the material world. This mysterious action is the moving cause, inducing a belief in the existence of God. Who but a God could form the Judean Rose, which, like a bold, ploneer, rises from its, mative soil, contrary to all exertions of the gardener, and takes passage on tife wing of the wind to search for a home in some far-off clime? The careful gardener may see it unloosen tendril refer tendril; he may with kind care and attention endeavor to woo it

superintending those forces shut out from the ken of mortal vision, while behind us, connected with all things we can thoroughly understand, is man,—simply man! The belief in the existence of a God, is founded alone on mystery; has no other foundation to-day, and nerve will have. But progression grady, and nerve will have. But progression grady and content of God therewith — but beyond you —yes, just beyond the ken' of the vision or the grasp of the mind, you ascribe all to God!

There stands before as a bright beautiful spirit—his mind, his comprehension, his knowledge, is far superior to that of the denizers of earth. He has traveled among the different planets, surveyed the grandeur of the Spirit World, held communion with the wine sages of all nations. Thousands of years ago, he was a rude Negro, bowing down before the sun as his god! He worshiped limit was the source of light and heat, and must be God. On his advent into the Spirit World, his course upward was exceedingly alow. At first he attributed everything he saw, that now he has none—stands before us an Atheist Knowing as we do that mystery is the foundation for the belief in the existence of a God, it might be well to inquire when mystery will vanish?

We hear a strange noise; a thousand voices seem to sound forth in one joyous, solemn anthem, swelling into one great or a God will not be a superior of the survey of the content to ascribe hot, from which these angelic strains proceeded. Ah, while we could not see the source whene it came one of the music continues,—and under its influence our soul process and the survey is removed, then like a miserable coward, he will vanish! In our advancement, in our glorious ascent up the hill of progression, each obstruction is an influence of the procession of the material work of the procession of the material work of the procession of the material work of the procession of the ma

come to us,—joyous, happy, and full of love for all humanity, and standing before us in one long line, we hear them utter in measured "Let it be understood, it is an ill win

Calamities.—Their Author—Is there

The Bible, and theological views of the authorship and object of calamities, has occupied our attention in several of the recent issues of this paper. Our object has been to prepare the minds of our readers to step out of the old beaten paths that they have been taught to believe were the only safe and proper route to future happiness—to prepare the mind to grapple with scientific truths—philosophical principles—to awaken our fellow men to a realizing sense that there is no such thing as positive est—that all things in existence have a use, and that when properly applied they are no longer destroying demons but subservient subjects, willing slaves, performing our bidding and working to make better men and better women, by making better conditions, which result in developing better physical bodies, as temples of immortal souls.

Until we had presented, in a plain, straightforward manner, the fallacies of theological teachings, and the inconsistencies of the Bible; and until we have shown that such pernicious teachings as were found in the so-called "Sacred Writiags," forever forbid the idea of their having been "written by the finger of the Alumbary," an isofatiley seis and good being, many would not believe in ever so plainly demonstrated scientific and philosophic truths because they did not agree with the Bible.

Our task has been such as demanded not only integrity of purpose towards truth, and adegree of boldness of utterance that would serve as a guarantee of our sincerity of purpose, but should, by a straightforward statement of fact, convince the reader that old, preconceived opinions, destitute of reason, are no longer worthy of being adhered to, no matter how long they may have been believed as sound, or how forcibly they may be enjoined by the so-called "Sacred Word."

Fully realizing the fact that we could not expect the mind to step into new and untried paths—to the investigation of scientific truths and philosophical principles—until the darkness that beset the old, and the unreasonableness of theo

that every severe calamity has been followed by a legitimate result which has been a great benefit to mankind—to the world.

Even if we refer to the primitive history, the so-called Sacred Word of God, we shall find the greatest blessings following as a result of the supposed greatest evil. All mythological teachings and writings are interblended with natural laws, and correspond in degree with natural expressions, and are inculcated by symbols. We find that the greatest of all calamities—that calamity that befell the mythical "first human pair"—the calamity that brought "sin into the world and the curse of God upon "them and their seed," through all generations of the world, and even the "cursing of the "ground for their sakes," was the legitimate means of bringing light and knowledge into the world! But for their partaking of the "forbidden fruit," they and their posterity would have been wandering naked tribes, without any knowledge of agriculture or the arts and sciences, living upon the spontaneous productions of the soil, like the Hottentots of South Africa! O how we rejoice that the "serpent beguiled Eve," and that she in turn "seduced Adam," and that they both "fell" from their state of simplicity to feel the sting of the curse of their Heavenly Father, that so wisely prompted them to get up and get!—dreased—and to go to work and cultivate the soil and to earn their daily bread by the aweat of their brows. Such a calamity, ster the lapse of ages, prompts mankind to learn more and more of the natural laws governing their boing as well as all other things—to study the arts and sciences—that should finally, after the lapse of the natural laws governing their boing as well as all other things—to study the arts and sciences—that should finally, after the lapse of the supposed greatest calamity that could possibly to become like the Gods, "to know good and evil."

who were cursed by God in their first parents, to become like the Gods, "to know good and evil."

Is there not a compensation—ample for the supposed greatest calamity that could possibly befall man—the curse of Almighty God upon "the first parents" and upon the whole family of man, and upon the earth which they inhabit, when we consider that but for that calamity the whoe human family would be a vast family of kilots?

The compensation consists in every good thing that the civilized and enlighted world boasts of, as possessed by them, that is not enjoyed by the benighted Hottentots and other ignorant savages, that know not of their nakedness, and live upon the spontaneous productions of the earth only.

The Christian world is constantly sending missionaries to the above-named classes to carry the benefits resulting from the greatest calamity. to those people—that they may "finally be "saved," thereby demonstrating that they recognize the result of that calamity as most beneficial—and in the goodness of their hearts—goodness did we say? Yes, the goodness of their hearts, which resulted from the fall—being now capable of judging between good and evil

—they wish to carry the same blessings to be nighted heathens.

But it will be said that we believe that the Bible report of man's fall is a myth—not a reality. Aye, that is so; but we have said that these traditions are all based upon a central truth which is inculcated by symbols, that the wisest men, through inspiration from superior minds in spirit life, interveave certain cardinal principles into narratives fruitful in symbolical representations, to illustrate a truth, which narratives become traditional, and finally are so thoroughly materialized and believed in as literal practs, that the pristhood seize upon them and with a tyrant's power dogmatically put them forth as literal graths, and punish with excruciating torture as who dare to question the literal truth of the dogmas.

It is this literal rendering of 'he Mosaic account of 'the sin that brought death into the 'world,' that we question.

The one object intended to be manifested as a great and living truth, is that not only the knowledge sitained by the first inhabitants of earth, but that through all generations knowledge will only be attained through experience—through a knowledge of 'good and evil'—and that the greater the severity of that experience the more perfect the knowledgewill be, which is developed thereby.

The curse of God, as pronounced upon the 'first parents,' is represented as extending to all mankind, and wisdom is a legitimate result, even as the opening of the eyes of Adam and Eve resulted from their first sin—they saw their nakedness—that induced them to manafacture clothing. There being no looms, the mechanical arts not yet being known, and they not yet having knowledge enough to slaughter wild, animals, and make clothing from they saw their nakedness—that induced them to manafacture clothing. There being no looms, the mechanical arts not yet being known, and they not yet having knowledge enough to slaughter wild, animals, and make clothing from they saw their nakedness—that induced them to manafacture clothing. These being

efit to mankind—always ready to the diag.

Calamity after calamity has befallen mortals—little by little have they learned therefrom—but continual progress has been the result. The agitation of thought is said to be the beginning of wisdom. *

Thought is greatly agitated upon the recent, great calamities that have befallen many people—correspondingly great results may be expected. We shall see, in the future, and probably shall say more upon the subject in forth-coming numbers of the Journal.

Holiday Books.

Holiday Books.

We now have in stock and arriving a fine line of books suitables for Holiday Gifts. Among others we may mention Peems of Progress, by Lizzie Doten, put up in fine style and sold-at \$1.50; gilt \$2.00. Postage on either 20 cents. *Peems from the Inner Life, by the same author is an old and standard favorite. The two go well together.

Many who have not heretofore bought that superb work, The Voices, will improve the present time to obtain it. Price postage paid, \$1.41; fall gilt \$1.06.

Radical Rhymes, by Professor William Denton, is a new book by an author whose name it is only necessary to mention to sell the work. Price \$1.25, postage 12 cents.

Lois Waisbrooker is the author of three books of superior merit. Alice Vale, \$1.25, postage 16 cents. Helen Harlow's Vos. \$1.50, postage 20 cents. These two works are already favorites, and deserve to be still better known. "Mayuced Blossoms" is the singular title the author gives her latest work, the demand for which has been thus far in excess of our supply, but we can now fill orders. Price \$1.50, postage 16 cents.

These are but a few of a long list we could commenced. For further information, see our demonstration are considerations.

These are but a few of a long list we could enumerate. For further information see our book list and remember that we shall be happy to fill your orders for any book on the market.

nial to Spirit Power in Curing the Sick.

ing the Sick.

Mrs. A. H. Robinson, No. 148 Fourth Areause,
Chicago, Madam.—I inclose you a lock of hair
and desire you to describe the complaint, and
prescribe a remedy.

It is not from idle curiosity that Larite in
this manner, but to convince some akepites
(who are so as regards your powers.) Inclosed
is the fee of three dollars. Yours in truth,

P. S.—You sometime since prescribed for
my wife, describing her complaint as well as
abe could herself. She had been unwell for
three years; your prescription has cured all
her complaints but the headache, and that is
greatly relieved. Wishing you a long life of
usefulness; I am, yours,

Willow Grove, Del., Dec. 1, 1871.

A Popular Book.

A Popular Book.

One of the most popular books ever published is "The Debatable Land," by Robert Dale Owen. The whole of the first edition of two thousand five hundred copies has been taken by bookdeslers within ten days from its first issue from the press. We have a full supply, and send them by mail, prepaying the postage on receipt of two dollars. It is a beautiful book of five hundred and forty two pages. Every body should have it.

Fraternal Courtesy.

The Religio-Philosophical Journal bas reached us in its resuscitated form and new dress; and we must say that if everything burned out the control of the co

initiant. Notwithstanding its pretensions, the disposition of the Journal, to be just, its from the nature of the evidence, neither apparent nor real—discretes. Spiritualist.

Rimarkes:—We are glad to learn that our worthy cotemporary has done us the favor above alluded to. The article above copied gave us the first knowledge we had upon the subject. We never received a copy of The American Spiritualist containing the notice referred to. It always gives us pleasure to credit and reciprocate favors. Our "omission was marked and significant," only from the fact that we did not allude to that which we had no knowledge of.

We beg leave to inform our cotemporary that our paper was not even temporarily suspended.

At the time of the fire the Journal, was on its way to subscribers over one week in advance of time. On Monday at cleven o'clock a.m., while our city was yet burning (as soon as our office was consumed), we made arrangements for getting out a ministure edition, and got it out cleven days in advance of time, being the first newspaper contracted for at a job office on the west side, in the city after the fire. Every week thereafter we issued the Journal, each week getting a little larger, for four weeks, two of which we got printed in Philadelphia, the fifth being full size on entirely new material purchased in New York.

We improve this opportunity also to say that our cotemporaries never find us unwilling to extend all proper fraternal courtesies, and we seldom troublequirselves to notice uncalled for reproof, unless it be to uncart cowardly attacks of self-styled Pilgrims in Spiritualism, in sectarian papers, as for instance, the article in The Shaker, entitled, "Spiritualism and Shakerism in their Meral Aspect."

Widow's and Orphan's Fund.

Widow's and Orphan's Fund.

For the last four years we have had a specific

Widow's and Orphan's Fund.

For the last four years we have had a specific fund entitled as above.

The object of this fund is to enable all who desire to do so, to ald a class of people to read the RELIGIO-PARILOSOFINICAL JOURNAL. Who are unable to subscribe and pay for the same.

The appeal of that class to the proprietor of this paper has sever been made in vain. About one percent, of the expense of free suberrigitors has been paid out of that fund; the balance has been borne by the publisher.

All widows, orphaps, and aged people who desire to read this paper but feel too poor to pay for it, on request, will have it sent to them marked P. W. O., which means free, and charged to the Widow's and Orphan's Fund.

Since the fire several kind-hearted people have donated small sums to ald us in buying a new outfit. The money is very timely, and we most sincrely thank the donors for the same. Money is hard to be got at this time, "every doller count;" but as we have often said before, not withstanding we found ourself greatly embarrased by the terrible destruction of property on which our insurance is of little or no value, even to one-half more than our good brother, Dr. Child, mentioned in the second miniature Journal. we issued since the fire, yet we wholly disclaim being an object of charity.

All sums donated to us will be passed over to the credit of the above-named fund, and those who make such donations are respectfully requested to name the persons to whom they would like to have the Journal of the sum of their respective donations, and it shall be done.

If in any case parties making such donations shall fall to mention to whom the paper shall be sent free, we shall apply their money for the first applicants.

Received and placed to the credit of the Widow's and Orphan's Fund:

and Orphan's Fund:	14/3
Amount previously acknowledged	64.95
W. L. Power, Farmington, Mich	2,00
John Cook, Ashland, Cal	5.00
Stacy Taylor, Crosswicks, N. J	7.00
J. H. Rhodes, M.D., Holvoke, Mass	5.00
J. H. Rhodes, M.D., Holyoke, Mass T. J. Presho, Erwin Centre, N. Y Dr. M. M. Hambleton, McConnells-	1.00
ville, O	5.00
8. F. Gordon, Bourbon, Ind	2.00
Harmon Rowley, Augusta, Ga	6.00
J. DuBois, Bloody Run, Pa	5.50

Physical Manifestations.

New phases of spirit power are constantly being developed. Within the last two years many likenesses of deceased persons have appeared upon panes of glass in windows of buildings. Sometimes the windows are in offices and stores, and sometimes in dwelling

houses.

It is a remarkable fact that the work is chemically imbedded in the glass and cannot be obligated, neither can they be seen from the inside of the building, and yet they are plain to be seen upon the outside. It is a coloring in the glass—such as the art of man cannot imitate. A recent ease of the kind is now stracting attention of the public in San Francisco, as appears from the following item from San Francisco:

BAN FRANCISO, Dec. 8—The photograph of a recently deceased Frenchman, asmed Rondel, has appeared on a window in his late residence in Mason street, near Filbert, attracting thousands of visitors, causing great actitiment. It was at first but a shadow, but in three days became a perfect photograph, recognized by everybody.

Will the amoras who deride the idea of spirit communion, give the writer a solution of the mysterious problem involved in the above manifestation of intelligence?

When you are selecting your Holiday pres-

Items of Interest.

-Mrs. M. J. Wilcoxson is lecturing at Springfield, Mo. -Be rigid to yourself and gentle to others. -- Confucion. -Bon. Robt. G. Ingerrol can be addressed at Peoris,

-"I would give a hundred years of lms good digestion," said Voltaire.

-Mrs. A. D. Pierce, of Waco, Texas, is a good rapping, riting, clairvoyant, and bealing medium.

The sale of Theodore Tilton's biography of Vi sodball has been prohibited in Germany,—so as

Chamberlain is permanently located at Eureka

as B. Lynn is entertaining the good people and, Michigan, with his lectures. He is do by the legislation of the Bollow Globe. He is prepared to answer calls to let from the North Pole to the Hollow Globe.

nost eloquent preacher in Italy is said to be a Serrento, who has separated from the church on f the infallibility dogma. His name is Pra Gir-fo man can be popular without dissenting? As-

it the continent."

—The praying bands of Boston and vicinity have organical a union which meets once a quarter. About twenty mying bands are represented. We derive those bands to rect their attention to the barnt district, and pay with evolve of a thousand thunders for God to rebuild it. for wonder if these praying bands are counceted with

In his lecture in Boston, Theodore Tilt that a nation without divorce was a nation w France, he said, had no ground for divorce, the most licentious nation in the universe. We've grounds for divorce, and she was a nation in Europe. South Carolina has much she rots. Massenchusetts had seven und she rots.

A Middle, and it were, ", igh shook it to pleece." igh shook it to pleece. "
where the pleece is a deer of a new religious sect has appeared in ing himself out to be the Savior. He preaches abrogation of all denominational creeds, and gloon license. He invariably expresses himme. The police have amounced that they will be a stop to the new movement. Why interfers a stop to the new movement. Why interfers

with their hallocinations.

A clergyman at Council Billion, fown, has made a new partors in the matter of "hitching up" folks. In has put away the old escablished rules of marring for a Hs. amongs the heartest he shall marry by their charging four council for the heartest had the council for the happy that charging four for the birty. The feet is a more than the council for the heart had been a supported by the section of the heartest was prompted by his seeing "fat woman," who is engaged to be married to a "fat

independent government. She does not say whe under her reign the tyrant man will have a right to and liberty or not.—Flake's Bulletin.

anu noerty or not.—Finars Buildrin.

The Boston Chamnonworkh says: "We are pal record that our friend of Zioss Horsdin indulges plons Bu that we think it "desceration of the Sabl pull an ass cost of the pit on Sunday." In this of dicea is generally entertained that if the ase lea G the should be supplied with lager-beer and limit cheese, and allowed to remain there until Monday

Philadelphia Department.

... HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be ob-ained, at wholesale or retail, at 634 Race St., Philadelphia.

BY PLORENCE PERRY.

How much the heart must bear and yet not break! How much the flesh may suffer and not die! I question nuch if any pain or ache Of soul or body brings our end more nigh. Death chooses his own time—till that is sworn All evils may be borne.

We shrink and shudder at the surgeon's Each nerve recoiling from the cruel st Whose edge seems searching for the quality

life—
Yet to our sense the bitter pangs reveal
That still, although the trembling flesh be torn
This also, can be borne.

We seek some some pray—
pray—
But when the blow falls, then our hearts an atill—
Not that the pain is of its sharpness shorn,
But that it can be borne.

We wind our life about another life—
We hold it closer, dearer than our own—
Anon it faints and falls in deathly strife,
Leaving us atunned, and stricken, and alo
But als, we do not die with those we moure,
This, also, can be borne.

Behold, we live through all things—fam thirst, Bercavement, pain: all grief and misery, All wee and sorrow; life inflicts its worst On soul and body—but we can not die. Though we be sick, and tired, and faint,

Lo! all things can be borne.

—Portland Transcript.

Language among Animals.

We have abundant evidence that the animals have a language of their own,—even insects car speak to each other. A person was very much annoyed by the small red ants; they, were in all his food. He drove a nall in the centre of his food. He drove a nall in the centre of his room, and suspended a jug of molasses on a string from this. For several days it was safe. One day he put one of the little insects on the jug, and watched him. After having taken its repast I marched up the string, and across the ceiling down to its friends. Some hundreds of these were going for the jug,—not on the exact trail which might

Supernatural and Infinite.

These words are often used thoughtlessly, but a careful and critical observer of events must use language adapted to the thoughtful and progressive condition of the age. The word infinite is often used very absurdly. It can not be applied to any thing relating to the human mind, which is finite in thing relating to the human mind, which is finite it its character and comprehension, and can not gras-the infinite. The soul of man immortal in its na ture, and futinite in its capacities, has conception of infinite realities, though this must necessarily be dim and uncertain while it is connected with

be dim and uncertain while it is connected with the physical organization.

We hear persons in making comparisons say a thing is infinitely less or greater than something clae. That which is infinite compreheuse the whole, and hence can not be compared to any part of it. We were not a little surprised in reading the admirable address of Gerald Massey at the farewell neeting and entertainment given to Mrs. Hardinge Britten in England, to ind some rather loose ex-pressions about "abnormal mediums." He asserts "there are two kinds of mediumship, the abnormal reasions about "abnormal mediums." He asser-there are two kinds of mediumship, the abnorm and the normal," and then says, "I believe th

All the conditions are in accordance with natural laws, and it is only because we are ignorant of these laws and their applications to the conditions that we use these terms.

It is related of some of the most benighted inhabitants of Australia that in the time of an eclipse of the sun they would run into caves, and hide themselves, thinking that greater darkness was safer than the dim light which aurrounded them, some of the wiser ones held a consultation, and tried to attengthen each other in regard to these things. One old man said, "This is evidently a contract of the laws which govern

suffered intensely on account of Mediums have suffered intensely on account of the ignorance of those around them, as well as their own, and it is very gratifying to know that much of the suffering which has been experienced in the past, may be avoided. We do not refer only to the cruel persecutions, even unto death, that have so fearfully marked the history of the past, but also to the harshness and unkindness which marked the earlier history of modern Spiritualism. We are learning more every day in regard to the laws of mediumship, and physicians who have

conditions.

Men, as a physical and mental being, has no consciousness in this sphere of any experiences in fermer ones. His soul nature prompts him to look out isst the future, and sak what may be known of that, but this has its limitations, and the chief effort of man here is to understand his conditions and surroundings. Hence it was said that. "the children of this world are wiser in their generation than the children of light; "or in other words, too much looking after the past or toward the future,

and whatever aids in this, is a savior of manking from the fountain and source of all evils—ignor

ance.

Let us therefore abandon the use of such ter as immaterial or infinite, and go forth into the five of Nature, material and spiritual, and gather the gems that lie all along the pathway.

Miscellancous.

SEALED LETTERS ANSWERED BY R. W. FLINT, 34 Clinton Place, New York. Terms \$2.00 and three stamps. Money refunded when not answered.

New Unfolding of SPIRIT POWER. THE WONDERFULTMEDICINES OF DR. G. B. EMERSON, CLAIRVOYANT.

The Great Blood Renovator. Emerson's Clairvoyant Discovery,

the cure of Dyspepsia and general debility o

Emerson's Clairvoyant Remedy,

Emerson's Magnetic Salve

will cure Rheumatism, Neuralgia, Sorea, Burna, Piles Motha, and all emptions of the skin. Price 25 cents per box. Address Dr. Geo. B. Elmerson, West Satton Mass.

AKROPANAMEDE!

AN IMPORTANT NEW WORK
MITTLE TEMPLE,

DISEASES OF THE BRAIN AND NERVES.

Developing the origin and philosophy of Mania, Insanity, and Crime, with full directions and prescriptions for their treatment and cure.

BY ANDREW JACKSON DAVIS,

thor of Twenty Volumes on the HARMONIA. PHILOSOPHY, etc.

A large, bandsome volume of 460 pages; beastifully printed and bound, with an original frontispiece.

—:o:
—:o:
—:oth edition, \$1.50; postage 20 cents. Paper, \$1.00; postage, 10 cents.

Address the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOK-STORE, 158 WARLINGTO STREET, BOSTON, MASS. NEW YORK AGENTS, THE AMERICAN NEWS COMPANY, 119 NASSAU STREET NEW YORK.

CARRIAGE MANUFACTORY.

WAVERLY, NEW YORK.

THE UDERSIGNED MANUFACTURES TO ORDER AND keeps on hand all varieties of Open and Top Buggles, of the Best Styles; Pidform Spring Wagons, with two or more seats, with or without top. This wagon is an improvement on the old two-spring wagon, and as a bulness wagon, or for family nee, is unsurpassed. Beging quality of stock used, invit-class workmen employed, and all week convenient.

THE MAGNETIC TREATMENT.

CEND TEN CENTS TO DR. ANDREW STONE.

Troy, N. Y. and obtain a large, highly illustrated book on the system of vitalizing treatment.

8 23 16

CREAT CHANCE FOR ACENIS
Do you want an agency, local on Travellon, with an opportunity to make S5 to \$292 a day willing our new 5 strand, White, Wire Chother in the Strand, White, Wire Chother in the Strand, White, Wire Chother in the Strand Change of the Strand Change Strand Chang

\$100,000 ANNUALLY!

If any one wishes to invest a trifle in a remanerative interprise and realize more than their most sanguine excetations, please send for statement, which will be covaried by request. No Humboy-Soprey affair. It celt all letters, exclosing stamp, to

II. G. STEVENN.

DUKLETH, ILL.



Ernest Renan's Works.

The Life of St. Paul The Lives of the Ar

Philosopher, are attracting the earnest attention of all readers.

The philosopher are attracting the earnest attention of all readers.

The philosopher are attracting the earnest attention of all the philosopher attracting the philosopher attraction of the philosopher attrac three remarkable books, by the great Freuch pher, are attracting the earnest attention of all

THE TENTH THOUSAND!

PROF. HOWE OF HIS

SEVEN-HOUR SYSTEM

OF GRAMMAR. *.* For sale, wholesale and retail, by the stellate Philosophical Publishing House, 150 Fourth Ave., Chicago.

Medium's Column.

J. WM. VAN NAMEE, M.D., BOX 5120, NEW YORK CYTY, will examine patients by lock of hair, un-til further notice, for \$1.00 and two stamps. Give full name, age, and one leading symptom of disease v11 n13 tf.

Will diagnose disease and give prescriptions from a lock of hair or photograph, the patient being required to give same, age, revidence, etc. A better diagnosis will be given by giving him the leading symptoms, but sceptice are not required to do so. Watch the papers for his error of the second of the second

OBSERVE WELL! DUMONT C. DAKE, M. D.

The ANALYTICAL HEALER, (burnt out in Chi as located at Rockford, Ill.

Patients at a distance successfully treated. Medi-ent by mail or express. Those who cannot coan cream should eve, with letters, a simple statemen-erson, should eve, with letters, a simple statemen-

DR. JOHN A. ELLIOTT, THE HEALER,

Dr. Samuel Maxwell.

TREATS the sick by magnetic touch, and the use of appropriate magnetized remedies. Also makes clair oyant examinations. Faltents to be treated by letter should send up, set, and leading symptoms. Board in private families if desired. Come to, or address, NAMURL MANURL, M.D.

CLAIRVOYANCE.

The Well-known Psychometrist, A. B. SEVERANCE

Witt, give to those who visit him in person, or from a graph, or from lock of hair, readings of character, machanges, past and future, added in regard to busin diagnosis of disease, with prescription, adaptation of children, hints to the inharmonionsly married, etc. Torme, \$2.00 gfor full delineation; brief delineat \$0.00.

DR. ABBA LORD PALMER.

Box 201, New Boston, Ill.

Sool-Royder, and Business sections.

Can diagnose disease by likeness, autograph, lock of sair, without a failure, and give prescription which, if followed, self surely curv.

Can trace stolen property, tell the past, present, and luture, advise concerning business, and give written consumptions from spirit friends, 300. Delineation of character, with ndvice concerning marriage, \$1.00.

MRS. A. H. ROBINSON.

What I Know of Insanity."

MENTAL DISORDERS. - , DISEASES

OF THE BRAIN AND NERVES,

MANIA, INSANITY, AND CRIME.

With full directions and prescriptions for their treatment and cure, By Andrew Jackson Davis, suchor of Twenty volumes on the HARNONIAL PHILABOPHY, etc.

Price \$1.50; postage \$0 cents Address Beligio-Philosophical Publishing Re Fourth Avenue, Chicago.

Spemee's Positive and Regative Pewds for ale at the Religio Philosophical Publishing Hou-100 Positi Ava. Chicago

Original Essaus.

Written for the Religio-Philosophia THAT "DEPARTURE.

By J. K. Balley.

The following criticism, published in the Banner of Light, Nov. 25, 1871, was prepared for publication about the 25th of September last, and was in type for the columns of the Relicious Philipser last, when the ever-memorable conflagration swept all away. Its author, thinking to get it sooned before the public, re-wrote it for the Banner of Light. Since its first preparation, and before its publication, the "message of the President to the American Association of Spiritualists" has been adopted by the Board of Trustees thereof, published to the world as the voice of said Association, and also that "Our President, Victoria C. Woodhull, he requested to take measures to carry out the plans proposed by said President; and to that end we hereby pledge her our hearty co-operation and assettance. The "message and the assettance of the plans proposed by said assettance of Light, New 11th, and in the American Spiritualish Nov. 18th hast. This message fully vindicates the deductions made in the article because of the plans proposed to the plans proposed to the plans proposed of Victoria C. Woodhull, and that those positions substantially repudiate all law and the government under which we live, whenever any lawand the government cannot be molded to our patterns and in our exact time and manner!

It is true that only the "Board of Trustees,

raw and the government cannot be molded our patterns and in our exact time and noner!

It is true that only the "Board of Trustees, en members being present," have adopted, gally, the peculiar "New Departure" of the Tresident." But in view of the quota-from the "Constitution of the Association, by the president, in her message (5) viz. the Board of Trustees shall have control of business matters of the Association," which claims "is a very ample conception of ceas," etc., we perceive that the entire Association is "shipped" upon the raft so defly sted by this new president. Nor can the mbers of the Association clear themselves in responsibility upon these new issues, only a majority tote of the Association in contion overruling this action of the Board, or withdrawaff from membership therein, is a member of the Association, I hereby repudiate the platform of this new deture. Not that I am not, as I ever have n, a real disciple and advocate of the prince of womain's equality "before the law," in al, political, and human rights—in all right-places to which her nature and her inclinated the platford of the series of the Association of the prince of womain's equality "before the law," in al, political, and human rights—in all right-places to which her nature and her inclination and duty, as under-sood by herself, shall her.

ad places to which her nature and her inclinanand duty, as understood by herself, shall
ad her,
nand duty, as understood by herself, shall
ad her,
But, taking the situation as it is, I can only
vor rational agitation and discussion of this
all questions of reform, with the purpose
culticating the people up to a comprehension
the truth, in the full confidence that the intel justice of human nature, and hence of the
body politic," will, in due time, render unto
ch the true measure of its right.
As a Spiritualist, a man, and a member of an
sociation or of the human family, I take the
cat of no individual, clique, or chan,—whether
or out of the body—a Demostla-nes, Plato,
sus, Parker, or a combination or circle of
drite—as the rule of my action or the measure
my judgment, nor do I desire that any shall
helieve on me and be saved." And while I
believe in a democracy as the true form of
vernment and religious associations—in
Mich all have an equal voice—and that majories must decide differences of opinion, and
tite all controls as to policy, modes, and
cans. I do not believe that seven members
an association, consisting of a hundred
dividuals, have the right to determine such
all questions as that presented by the
essage.

ital questions as that presented by the anessage.

I am now fully persuaded that the American association of Spiritualists is, and has been from he start, "rotten at the core," as asserted of it y Brothers Jones, Wilson, and others, when I oped to assist in wrenching it out of the clutch of sharks and would-be pilots—of the past. All are aware how carnestly and unselfishly I are worked to that end. And when those truggling against hope, who had succeeded in moving the sking barnacte from the "ship's ottom," find that another spawn loads it still more heavily, it is not only discorringing, but each to further hope or effort to "save the still," and the structure of the structure

removing the sing baraner and bottom, find that another spawn loads it still more heavily, it is not only discouraging, but death to further hope or effort to "save the ship."

The late convention at Troy was attempted to be run by a "ring" and this fact caused all the apparent bickerings of that convention. Troy is a "nice place," and Troy has a nice Spiritualist' Society and Lyceum. Troy did not want—feared the presence of frautics, etc.; heace Troy must be assured that all "sich shall be "hedged!" Hence a few flavorites, "cultured individuals" were privately notified to prepare written addresses, and the stated speaking of the convention was thus formed out to such recipients of the rings favor, long before the assembling of the convention was thus formed out to such recipients of the rings favor, long before the assembling of the convention was faintly practicalized. True, a few the links in the chain of the ring, yet they "had it pretty man faintly practicalized. True, which we had behold the results in the "new departure." And such a departure! It places the Antiencen Association of Spiritualists upon the raft of Woodbuld. Claifin & Co., as was foreshadowed by a dream which I experienced on the morning of 8th of September, three days before the convention, as follows:

I seemed to be in a large mansion, where were a few people bathered, awaiting a cerembial of either a wedding or fuseral—shich was not adearly impressed upon my mind. We were awaiting the arrival of both guests and parties to the ceremony, which it seemed it was expected I would conduct, when a gentleman acquaintance invited me out upon a fine lawn, in the rear of the bouse, gently sloping to a large river. We walked to the river bank, which scened much swollen by recent rains. Timber and was logs, in ratts and loose, were apply drifted by us, close to the bank where we stood, a small, neally and company to the content of the convention of the first paddles or oars. As the raft sproached us from upstream my attention seemed psychometrically

to invite me to an introduction and explanation. I consented to go on the raft, was introduced, received explanations, etc. I turned to call the friend, when lo: the craft seemed to have a deck! Not seeing my friend, nor the familiar gentleman whom I saw upon the outer side of the caft, as the friend went aboard, and whom he approached, I turned my face toward the shore, when lo: I discovered the craft rapidly drifting down stream.

shore, when lo! I discovered drifting down stream.
"Ah" I said, "you propose to carry us off,

"Ah!" I said, "you propose a do you?"
I ran to the end of the craft, where seemed to be a platform, uncovered, and a bell rope pending from the deck above. I rang vigorously. The aforesaid gentleman, who now seemed to be the pilot, and my friend, came back upon the deck, and the pilot asked.

ant?"
stop this craft and let

"But you must. I demand that you stop at once."

He seemed to grant a silent assent. Thusended the vision.

On awakening I had no conception of the meaning of the dream. The matter passed out of my mind until at the convention in Troy, when Mrs. Woothull stepped forward upon the platform to address the convention; a peculiar spiritual condition enveloped me, and I saw not by "natural sight," but by the lens of that state, differently from my atterward mutural perceptions, and recognized the application of the condition and recognized the application of the distance of the application of the distance of the application of the other and the matter.

When at love Falls, lova, (the other dream was experienced related to the application of my connection with this matter.

When at love Falls, lova, (the other dream was experienced related to the control of the Chicago fire—I dreamed that "just receiving a copy of the bismor of Leight I found the article," A New Departure, which was then, as Inferward learned, in type at the Resisto-Puttsco-Putt

Let the Lyceum be the form of all spiritual organization, local, State, and autional.

The logic of all this is to answer in the affirmative, the first part of the pertinent and puncturing question which D. W. Hull—discussing the issue in the convention—said was involved to wit: "Bhall the Children's Progressive Lyceums van Spiritualist societies van the Lyceums?"

To my miod, it is simply absurd to say that organizations and methods adapted to the capacity and needs of childhood, are, or can be made such as will meet the demands of the entire business (financial, executive and ministerial) functions necessary to the development of a new religion—a work which shall culmit because if chall be founded upon manufactions and philosophical inference which characterize it as the religion of Nature. For Spiritualism, in its broad and true capite, is at once a scientific and philosophical signon—meaning simply the fullest possible flowledge, highest aspiration and effort, and the most reverent and rainful loyalty to the broadest understanding of truth and duty.

In the practical expression of such a refigion, no forms or ceremonles are exequial—no organization needed. But to convince the world by presenting its facts; to educate humanity into its divine philosophies; to establish on earth the conditions which shall make possible arthur that the conditions

and the beautiful and the second of the seco

the motiods—"a wheel within a wheel"—for the proper culture of those who are to become fillurs in the Temple." Shall Spiritualists be the first to commit such a stupendous blunder?

If it be answered "that the Lycems system can be so reconstructed as to adapt it to the whole work," I reply, "that no such system can be made practical. Modes and means of culture adapted to childhood needs cannot fully meet the requirements of adults, and sice error." Nor do the governmental methods needed for each department any more harmonize. All the talk about "becoming as little children" is simply nonsense, when applied to any department of human action and emotion except that of moral purity—if, indeed, that he possible. That only one organization should exist. I believe; but that organization should be a Democratic Church of scientific, philosophical, and within its "boson," a natural system for the culture and training of its children. If this field does not harmonize with Nature, then an Hoover, the convention. It, together with a substitute presented by E. 8. Wheeler, were piferred to the Executive Board of the Association. Both of these gentlemen—Wheeler, where piferred to the Executive Board of the Association. Both of these gentlemen—Wheeler, where piferred is the Executive Board of the Association. Both of these gentlemen—Wheeler, the American Association into the line of a new departure, may not be so unfortunate as to Wheeleek the entire car of its progress, is my humble prayer.

But the Convention did make a "radiced new departure." In the election of Victoria C. Woodbull to its presidency, it departed from the position of the grant mass of Spiritualists upon a vital and tender question of social life—marriage!

On page 24 of "The Golden Age Tracts, No.3—Victoria C. Woodbull—a Biographical.

upon a vital and tender question of social life—marriage!
On page 24 of "The Golden Age Tracts, No.
3—Victoria C. Woodhull—a Biographical
Sketch—by Theodore Tilton"—the author,
after stating the fact and manner of acquaintance and betrothal (by the "powers of the air")
of this lady and Col. James II. Blood, says:
The legal the by which at fars they bound themselves
to each other was afterward, by mutual consent, anmulied of suppose the author means that they were dicovered the necessary forms of Illinois law being compiled with to this effect. But the marriage stands on its
merits, and is, to all who witaness its harmony, known to
be a weet and accordant union of congenial souls.

and of all so-called reforms, in which she stands so prominently before the world as a leader, if not the leader.

This, I think, is a sufficiently "nafical sxw department." It cannot be consistently claimed that those who cast their ballots for this new President did not commit themselves to her public and private positions because of no knowledge of their import, for this trage—"biography"—was plentifully distributed through the Convention the day before the election. And besides, the prominence of her unreserved declarations, both verbal and printed upon this and all other leading ideas of reform, which she inculcates, is a complete estoped to such a plea.

But her candidacy for the presidency of the United States was more emphatically and positively endorsed by the passage, with only one dissenting roice, undoubtedly many kept silicular, as did myself, upon this question) of a resolution pledging the support of the Association for her election to that high office, as also to the 'new party' which had put her in nomination. While it may be claimed that none are bound by this resolution except those voting in its favor, (this is a declaration of the Convention, by virtue of the adoption of a firmations reported by the Committee, the Association cannot escape the responsibility of this endorsement. Let us see what the Association is thereby committed to.

was not referred to that Committee, the Asso-ciation cannot escape the responsibility of this endorsement. Let us see what the Associa-tion is thereby committed to.

Mrs. Woodhull, in her celebrated stidress upon the "Constitutional argument" of wo-nan's right to the ballot, which she repeated before the Convention, and which had been long before delivered in Washington, and seat-tered in print throughout the country, as well as in the Convention at Troy, says:

We mean trason; we mean eccession, and on a them.

from the consent of use grownality.

And she also asserted that if foiled in the effort to get the just recognition of woman's rights by Congress, we will assemble a Convention, construct a new Constitution, set up a righteous government and maintain it by force, if necessary.

It these are not enough planks in the platform of the "new doparture," those interested

If these are not enough planks in the platform of the "new departure," those interested can trace other radical positions of this leader of "radical reforms," which have a negative (if not positive) endorsement by the American Association of Spiritualists, by virtue of her clevation to its leadership, as its president. The two planks above recited, viz: The ignoring of statutory regulation of marringe and the violent change of constitutions and laws, would seem to be sufficient, to satisfy a radical desire for a new departure, "involving vital issues and practical (if, not legal) action." It is sufficient, if accepted by the great body of American Spiritualists, to justify the status impliedly assigned to them by Emma Hardlings in Berner of Light, in May last, which I then undertook to refute; and which charge was permitted to pass unnoticed by the entire Spiritualistic public—with the exception of the protests of Jonathan Grimshaw, Mrs. Wilcoxen and myself—for what reason, each for him or herself can best determine.

herself can best determine.

The yital question, now, is: Will the great body of American Spiritualists sustain this "new departure" Or will they rather assert their determination to maintain the position of 'law-abiding citizens," as to marriage and political rights, as well as to all departments of the legal regulation of human association, and institutions? Will this "new departure," by the American Association of Spiritualists, intuse new life and practical prowess into its efforts; or will it verify the statement made by myself in the conventions at Troy, when protesting against the election of Mrs. Woodkull

leas than the suicide of the Association?" Time will bring the answer.

I hope the latter usery will be answered in the negative, for leave the answered in the negative, for suicide the latter leave that another convention would set the Association right before the leave that a summer of those who voted for the election of Mrs. Woodhull to the first position in the Association, intended to thus commit it to those lawless assumptions of which the new president is so prominent an exponent. Her elevation to that office was the result of unreflecting enthusiasm momentarily without discrimination, naturally gushing forth because of the magical effect of her many points of dignity, earnestness and-bravery of atterance upon dither vital questions, which all could unhesitatingly cardorse.

I still believe in "obeying the laws of the land," and if they are obmoxious, if we deen any law wrong in principle, or unjust in application, that the wisest and right course is to convince the people of the fact, when it will soon give place to enactments in harmony with the new understanding of truth and justice in the premises. And I believe-this is the real status of sentiment and intent of at least ninety per cent. of American Spiritualists. Nevertheless, the Association cannot escape the condemation of the public, nor the responsibility for the signatum. It only remains to be demonstrated whether it can survive the shock. In conclusion, I may add, that I have no ill-will or personal feeding against Mrs. Woodhull or her disciples. On the contrary, I admire many of her truits of character, and many of her positions upon vital questions. I do not herein make personal warfare upon any. I only assert what I believe to be the logical necessities of the facts involved. Nor have I said or entertained the thought, as was falsely asserted and repeatedly relicerated in the Convention, after my public denial of such an idea, that will repeatedly relicerated in the Convention, after my public denial of such an idea, that will repeat the ca

Written for the Religio-Philosophical
"SOMNA MBULISM."

Once more I am prompted to make myself one of the party. I bedieve that our friend Dr. Fahnestock has announced our brother, Dr. Child a conjever to, and un advocate of, his somnambulle theory—but now we find him correcting his pupil, and evidently, disappointed in Dr. C.'s ingenuous confession. There is something truly anuasing in this effort to bury "unimal magnetism," for every time its obituary is written, it seems to gather new strength, and walks forth as free and immutable as ever. It cannot be exoreised, and Dr. Child, thus far, true to his own convictions, has constantly admitted its existence and effeacy. And why should he not? It seems mysterious to us how one susceptible to mediumistic influences, as Dr. Child is, could be expected to throw away the revelations thereof, and substitute therefor the untenable propositions of Dr. Fahnestock, Dr. F. declares emphatically that the layington of hands, unless there is "faith or belief" on the part of the patient. But how is it where a child, a babe, or an indifferent person, or one even opposed to the experiment, is cured thereby? If it is "faith, belief" on the part of the patient. But how is it where a child, a babe, or an indifferent person, or one even opposed to the experiment, is cured thereby? If it is "faith, belief" on the part of the patient. But how is it where a child, a babe, or an indifferent person, or one even opposed to the experiment, is cured thereby? If it is "faith, belief" on the part of the patient. But how is it where a child, a babe, or an indifferent person, or one even opposed to the experiment, is cured thereby? If it is "faith, belief" on the part of the patient, which cures, does it not hold good with his supposed remedy? The doctor, in cases of acute pain or suffering, asserts in his theory the necessity of "keeping the affected parts in an insensible condition," or, as he has somewhere said in his instructions, "throw out the affected part, and we learn that Dr. Child was able to accomplish this for a brief time, but the pai

gans impairs the very fountains of magnetic force; and then, when will, is shorn of its supremacy, and the whole system devitalized, low striking are the potencies of imparted magnetism. Neither ridicule, dogmatism, or our present comparatine ignorance of it as a science, can overturn its authority, or destroy its merit. Dr. Falmestock brings an objection to Dr. Child's position, thus: "I think that the idea that 'each organ in health generates more life-force or vitality within itself than it requires,' is as volet of truth as that it can be transmitted to others. What are we to understand by this? Is we every kind of labor accomplished by the use of life-force: And does not even ordinary exercise demand the use of its longest of the compensation of fresh vitality. It takes so, much lorse-power, or so many tons of coal as consumed to produce a given amount of mechanical to the compensation of fresh vitality. It takes so, much lorse-power, or so many tons of coal as consumed to produce a given amount of mechanical to the consumption the motive power, the use and consumption likewise of vital force in brain power. For in scality, it is not the coal, or wood, or water, which moves the engine. It is much and consumption likewise of vital force in brain power. For in-scality, it is not the coal, or wood, or water, which moves the engine. It is into the coal, or wood, or water, which moves the engine. It is not the coal, or wood, or water, which moves the engine. It is not the coal, or wood, or water, which moves the engine. Where then does the body, as the mechanism, procure the life force or vitality it parts with, if "each organ in health" does not "generate" at will, or by use, "more life-force or vitality than it requires," for its own shaple, physiological uses? I low has the prodigious amount of muscular and mechanical labor, which has been performed in every direction been susfained, but by the organs of the body generating and imparting, as agencies or vehicles, the life-force of the soul—the master archite

accelerates its potencies by the application of his own vital forces, quieted by an enlightened understanding of the law. How singular then this warfare against a power so magical in its influence, so universal in its presence, and to which we are indebted for so many unfold ments! Is this an effort to bring our "healers" into disrepute, and to further inflame the popular dissension against them! Certainly, if it produces any result in that direction, it will only forge more inquisitorial weapons, and help to push on the inevitable crisis. "Every truth must stand on its own merits "and the merits of megnetic treatment are certainly sustained by a most formidable amount of testimony, in which the victims of old school practice, were hopelessly diseased, till this angel of health raised them to life again! If Dr. F. can teach some to heal themselves, let us all be thankful for it—but if there are hundreds of others who can raise their kind, by what is called "animal magnetism," and it is so well and universally knows as healing power, why should be interfere with them? We turn to our dictionaries, and find the term, so offensive to the Doctor, as fully and lucidly explained as any other. Why, then, this endess controversy?

Report from J. L. Potter.

BROTHER JONES:—Since I made my last report for the JOURNAL, the disintegrating elements of nature has changed its countenance and sent the old JOURNAL away, but being a staunch advocate of immortality, ever true to its teachings, it has again returned to communicate with the children of men,—casily identified by those that knew her fu life, as she proclaims with unfaltering tongue, "There is no death." The Minnesota State Association of Spiritualists met in convention at Parlbuth, Rice Co., October 27th, and continued in season three days. After acting as their agent for two-years and a-half, the Executive Board saw fit to pre-empt me for another year. Let all woulded yindpard hambog mediums, whether in ladies drass, or single-breasted cost, make a note of this, and advise between carefulpy. We have got well under way in our work, and mean for fight it out on this line. To the Spiritualists of Minnessta, greeting. Your agent made a report of labor done in the State last year, and report was read before the conventional and continued the properties of the convention of the con BROTHER JONES:-Since I made my last re

tion, one hundred and forty-six,—paying to Association, \$118,00; paid on yearly dues, \$209,70; Collections taken \$114,73; paid on subscription, \$800,—making in all, \$459,43. Expenses for year were \$38,15—deducted, leaves \$412,28; yearly dues not paid, \$463,50; subscriptions not paid, \$82,00,—making in unpaid dues, \$435,50,—added to balance in hand, makes \$937,78. Your Association, when organized, numbered 75 members. You now have a membership of \$25 persons, all of which is respectfully submitted.

By report for Evenber is as follows—You now have a membership of \$25 persons, all of which is respectfully submitted.

By report for Evenber is as follows—White Segment of Sections, there is an out of the segment of the se

St. Peter, Dec., 1871.

Wg are to work and to learn.

Catalogue of Books

price of books desired, sount mentioned for post-

Somnambulism, by Dr. Falmestock by Lois Waisbrocker Crisis, by Warren Chase to Questions, Practical and Spiritual, crican Crists, by Warren Chase.

Wers to Questions, Practical and Spiritual,

A. J. Davis

cryphol New Testament.

rep into Sacred Tradition, by Orrin Abbot.

of Reason, by Thomas Paine. Cloth...

per.

as of Nature, by Hudson Tuttle. Vol. I.
tory and Laws of Creation.

as of Nature, by Hudson Tuttle. Vol. II.
losophy of Spiritual Existence, and of the

Philosophy of Spiritual Existence, and of the Spirit World.

B.C. of Life, by A. B. Child.
rabula; or, the Divine Guest, by A. J. Davis, fter Death; or, Discincodied Man, by Randolph loth 2.00 24
proaching Crisis, by A. J. Davis
sides, Itran-lated from the French by Renan 1.75 20
stellar Key to the Sammer Land, by A. J. Theological Lectures, by Rev. Robert

Taylor
Kles for a Blow, a book for chiblren, by H.
C. Wright, Small edition

by W. W. Story,
y between the facts of the Rible and the
of Modern Spiritualism, by T. G. Forster
s on Spiritualism, by T. G. Forster
of Spiritualism, by Hudson Tuttle...

Bible in India

e and the After Life, by A. J. Davis, paper

Cloth

Chatable Land: Hon. R. D. Owen,

rrors of the Bible, Demonstrated by the Truths
of Nature, by Henry C. Wright, Paper....

Cloth Hall, a Theological Romance. Cloth

er Hall, a Theological results of the Character and per lice of the Mother over the Character and sting of the Race, by H. C. Wright. Paper 50 04 75 12

Concerning Religion, or Nature by A. J. Davis. an, an In-pirational Story, by J. nert Date Owen.
Thoughts Concerning Religion, or Nature
Theology, by A. J. Davis.
Inflict Usurellus, an In-pirational Story, by J.
Isiam Van Namee.
Isian Van N

val Night, au Inspiracesses

J. Wilcoxon, Median

A Jar, by Miss F. S. Phelps

A Jar, by George Woods

el of Good and Evil, by Silver

el of Good and Evil, by Silver

I Harmonia, by A. J. Davis, S. Vols., viz.

1, The Phydeian; Vol. 2, The Teacher;

E. The Seer; Vol. 4, The Reformer; Vol.

Idea in History, by Hudson Tuttle

or No God. Austin Kent,

ophant; or Giesanings from the Past, by G.

Stewart

Stewart

ochant; or Gleanings trees.
Stewart
binger of Health, by A. J. Davis.
monist Man, or Thoughts for the Age, by A.
Pavis. Paper.

1.00 08

50 06 75 12

50 08

1.25 16

35 0

50 04 75 64

and Philosophy of Evil, by A. J. Davis. Pa Book of all Religions, tuchding Spir-

1.75 24 25 02 75 12 1.50 20 30 04 75 12 m. ble and Mother Goose, by H. C. Wright, I Why I became a Spiritualist. larlow's Vow, by Lois Walsbrooker... Bathe, by E. P. Miller, M.D. Paper. In, by Elizabeth Stuart Phelps, author of the Intellegent December 1 tes Ajar.

of the Intellectual Development of
e, by J. W. Draper, M.D., L.L.D.
Physiology, Statistical and Dynamical,
Conditions and Course of the Life of
by J. W. Draper, M.D., L.L.D. 650 pp.

pp.
rfa; a Poem. Cora L. V. Tappan,
lon, by Mrs. F. Kingman.
tant Truths, a book for every child.
Bible Divine? by S. J. Finney, Paper. since Diviner by S. J. Finney, Faper.

a Devil? The argument Pro and Con.

"s Text Book, by Robert Cooper,

tive Communications from Spirit Land,

r. M. E. Park, Medlum.

tis in my I, Ife, by Dr. D. D. Home. Es
ction by Judge Edmonds.

or Inquirer's Text Book, by Robert

or Inquirer's Text Book, by Robert spair of Science, by W. D. Gunning le Conflict and the Unity of God, be-lectures by Emma Hardings and T.

roo becuree by Emma Hardinge and T.
Forsleff. 2
Forsleff. 3
Forsle

her's Secreta of Bee-Keeping. Paper.

50 August 2015.

51 August 2015.

52 August 2015.

53 August 2015.

54 August 2015.

55 August 2015.

56 August 2015.

57 August 2015.

58 August 2015.

58 August 2015.

58 August 2015.

59 August 2015.

50 as it should be, by as a sit should be, by a sit should be, by a sit should be with a sit sho

ndental Philosophy, by C. L. taff; an Autobiography of A. J. Davis... e and Parentage, by Henry C. Wright... of Angels Realized, by A. E. Newton. tal for Children (for Lycenma), by A. J.

1847M. CJOBI.
Storceoo, Filina.
Storceoo, Filina 95 02 15 02 15 02 J. Davis Man and his Relations, by S. B. Brittain. New Testament Miracles, and Modern Mi

prigin of Species, with Notes and References, by G. F. Kitridge.

"Indioxophical Dictionary of Voltaire." High Hulosophical Dictionary of Voltaire. Fifth American Zilliton, 876 octave pages, two steel plates. Largest and most correct cillion in the English Language. Contains more matter the English Language. To contains more matter which the Language Billion which will be for \$10. "Min The Language Billion which will be for \$10. "Min The Language Billion which will be for \$10.

Cloth.
Persons and Events, by A. J. Davis.
Pre-Adamite Man, by Randolph.
Planchette—the Despair of Science gent tralia, by A. J. Davis sophy of Spiritual Intercourse, by A. J. vis. Paper

1.00 16

Confine Confin

Spiritual Harp.
Abridged Edition
Sequel to the Love Life, by the Spirit of Dr. E.
K. Kane.

30 02 30 04

59 00 1.00 12

Joth at of Things, by Elizabeth and Wm. Donton left Manifestations, by Adin Ballon irit Mysteries Explained, by A. J. Davis premacy of Reason, by Moses Hall call Evils, by Mrs. M. M. King iritual Philosophy cs. Diabolism, by Mrs. M. d. King

Social a Philosophy r. M. Spiritad Philosophy r. M. King M. King Songs of Life, by S. W. Tucker Solgtend Songs, by S. W. Tucker Spiritad Songs, by S. W. Tucke

Systagma
System of Nature, or Laws of the moral and
Physical World, by Baron D' Holback
Startling Ghost Stories from Authentic Sources
Self Contradictions of the Bible.
Spiritualism a Test of Christianity. D. W. Hull,

self Contradictions of the Bibbe,
spiritualism a Twe of Christianity. D. W. Hull,
10 02
That Terrible Queetion, by Moses Hull
True Love; what it is, and what it is not, by A.
Tale of a Physician, by A., J. Davis
The Queetion Setticel, by Moses Hull
The Queetion Setticel, by Moses Hull
The Merits of Jesus Christ and the Merits of
Thomas Pales as a Substitute for Merits in
by H. C. Wright
The Love The Bible on the Merits of
Thomas Pales
The Voice, by Warren Summer Barlow
The Voice, by Warren Summer Barlow
Thomas Pales
Tho

Lineyconne Child, by Hearly C. Wright. Paper College C

Paper
WE ARE PREPARED TO FURNISH MISCEL
Williamous Books of any kind published at regular
tex, and, on receipt of the money, will send them
one-fifth more than the regular cost of the book will be
required to prepay pool-age. The patronage of ur friends
is self-cited. In miscling resilitance-on-books top for the
regular to prepay pool-age. The patronage of the book will be
regulared to prepay pool-age. The patronage of the book will be
regulared to the prepay to the prepay

HERMAN SNOW.

119 KEARNEY ST., (up stairs) SAN FRANCISCO, CAL. Keeps for sale the

RELIGIO-PHILOSOPHICAL JOURNAL

And a general variety of Spiritualist and Re-form Books at Eastern prices. Also, Oriton's Anti-Tobacco Preparation, Spence's Positive and Negative Powders, Adams & Co.'s Goldon Petre, Planchettes, Dr Store's Nutritive Oumpound, etc. Catalogues and Cir-culars mailed free.

Box 117. Add

WARREN CHASE & CO.,

614 NORTH FIFTH STREET, ST. LOUIS, MO. Keep constantly on hand all the publications of the Religio-Philosophical Publishing House, Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular

Exeter Hall!

Exeter Hall! HAVE YOU READ EXETER HALL?

THE POLLOWING ARE EXTRACTS FROM A FEW OF THE notices of EXETER HALL, the Theological Romance: "The plot and passion in Exeter Hall show an expert ced hand in their delineation. Exeter Hall proves that a anthor has something to say and knows how to say it." Public Opinion, London, Evolund.

"It is indeed a wonderful book."—A
"We commend it to the widest pointer of Light, Boston.

"We have no healtation in declaring this a gr - Unicarse, New York.

"The book is well and powerfully written, most scorching work ever published in Ame Age of Reason."—Liberal, Chicago. "One of the most exciting ; morest's Magazine, New York

"Convincingly Illustrestigator, Boston.

"The humane and charitable tendencies of the boo must receive the approbation of every friend of huma-ity."—Daily Telegrand, Toronio, Canada.

Price, 60 cents; postage 4 cents.

* Por sale, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Ave., Chicago.

THE HIEROPHANT;

GLEANINGS FROM THE PAST Being an exposition of Birlical scrimonous and the symbolium and mysteries on which were founded all Ancient Religious and Seers's Boeletes. Also no explanation of the Dark Sayrives and Allegonizs which shound in the Pagna, Jewish, and Christian Bibles; also the Rea Sense of the Deptrings and Observations of the Modern Christian Churches.

Aristian Churches.

By G. C. Stewart, Newark, New Jersey.

Price \$1.00; postage if cents.

** For sale, wholesale and retail, by the Religio-Philoophical Publishing House, 100 Fourth Ave., Chicago.

Hew Advertisements.

Prof. Wm. Denton's Works.

in the same hold and eigeness with their are written his prose writings. Price 32, 52, postage 12 cents.

THE SOIL OF THINGS: OR PSYCHOMETRIC RESEAR-HIS ARD BECONDIES. By Win and Elizabeth M. F. Dephon. This truly valuable and gacco-diagly in
international control of the second in the second in
international control of the second in the second in popular facor. Severy Spiritualist and all seckers after hidden
truthsphosid read it. Price 3.50; postage 20 cents.
LECTION OF ALLEY A. APOST SCHOOL SECONDIES. See Section
1814. Price 45.50; postage 20 cents.
THE LIERSCONCIL ABLE RECORDS: OR GENESIS
AND ODDOORS. A PRICE SECONDIES. OR GENESIS
AND ODDOORS. SEE THE SECONDIES. OR GENESIS
COMMON SENSE THOUGHTON THE HIBLE For
vised. Price 10 cents; postage 2 cents.
CHRISTIANTY NO PINALITY: OR SPIRITUALISM is
THE DELICORY FALSE. SINCE SPIRITUALISM IS
THE BELLECUENT THE LEIGHTON FOR BOTH
ACTIONOMY FALSE. SINCE SPIRITUALISM IS
THE BELLECUENT THE LEIGHT OF MODERN SCIENCE.

RE THYSELF. A Discourse. Price 10 cents; p. 2 cents.

RE THYSELF. A Discourse. Price 10 cents p. 2 cents.

RE THYSELF. A Discourse. Price 10 cents p. 2 cents.

RE SPIRITUALISM MELLES.

*, *For sale, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Avenue, Chicago.

Moses Hull's Works.

THE QUESTION SETTLED. A careful comparison of Biblical and Modern Spiritualism. Price \$1.50; postage

PHRTUALISM UNVEILED. This sharp and brilliant little book, by one of our acutest writers and most ef-fective speakers should be read by all. Price 25 cents;

HITE WORLEN LEVELLED. The sharp and brilliand little book by one of our acutes writers and most of feetite speakers should be read by all. Price 25 cents; postage 2 celt. For PREMACY OF REASON. Tals little work is a masterly agriculted to the supermacy of Reason. The author brillian sectariation, as upposed to reason, with a masterly agriculted to the sectariation, as upposed to reason, with the sectariation of the substantial of the sectariation of the substantial of the sectariation of the substantial of the substantial our National Charler. Along and the Subbantia four National Charler. BOTH SIDES; OR, GOD AND THE DEVIL'S PHOPI-LAY: A hong range discussion on the comparative merits of ancient prophets and modern mediums, between Moses Holl and Rev. J. P. McLain. Price 25 cents: postage whereas the section of the state of the section of the sectio

* For sale, wholesale and retail, by the Religio-Philo ophical Publishing House, 150 Fourth Avenue, Chicago.

Mrs. Maria M. King's Works.

MITS. MAITHUM. A. MING S. VOIRAS.

THE PRINCIPLES OF NOTTINE, as discovered in the Development and structure of the Universe; the Solar System, laws and methods of its Development; Earth, History of its Development; Exposition of the Spiritual Universe. Price, §1.5; postage, of cents.

HEAL IMP. ST. THE HISTORY OF THE SPIRITUAL OF SPIRITUAL STRUCTURE. THE SPIRITUAL STRUCTURE OF SPIRITUAL STRUCTURE OF THE SPIRITUAL STRUCTURE AND CURL. Prince \$1.00; postage 16 cents.

SOLIAL SYLIES: THEIR CARDES AND CURL. Prince \$2.00; ALM STRUCTURE SPIRITUAL PHILOSOPPHY IS. DIABLOLISM. In two Lectures. Price \$2 cents; postage free.

WHAT IS SPIRITUALISM \$3 and SHALL SPIRITUAL ALMS AND SHALL SPIRITUAL SPIRITUAL SHALL SPIRITUAL SPI

GOD THE FATIRER, AND MAN THE IMAGE OF GOD. In two Lectures. Price 25 cents: postage free. THE BROTHERHOOD OF MAN, and what follows from it. In two Lectures. Price 25 cents; po-tage free.

*For sale, wholesale and retail, by this Religio-Philo phical Publishing House, 150 Fourth Avenue, Chicago

Dr. E. P. Miller's Works.

VITAL FORCE, HOW WASTED AND HOW PRE-SERVER. Coth, \$1.00: postage 18 cents. Paper cover-50 cents: postage 4 cents. Every young man and every young man and every woman should read it. A vast amount of suffering, as well as physical, mental, and "roral ruln would be pre-vented full were acquainted. Bit the fast-contract of the property of the property of the pro-ract value of the property of the pro-perty of the property of the property of the rould be read by every norther in the country." It is an invaluable work, and should have a place in every

family liberary,

10W TO BATHE, A PAMIL " GUIDE FOOR THE USE

OF WATER IN PRESENTING HEALTH AND TREATING

DESTARE PICE, paper cover, 30 cents; positive for

paper over. Treating positive 80, 30 cents; positive 10 cents

The little work is written in a syle displaced to chil
dren's minds, and no parent need fear to place it in

their children's hands as an opening to conversation

and article and even life, largely depend, and considered to chil
"". For sale, whole-sale and rettail, by the Religio-Phil
"". For sale, whole-sale and rettail, by the Religio-Phil-

Hudson Tuttle's Works.

RCANA OF SPIRITUALISM. A MANUAL OF SPIRITUAL Science and Philosophy. With a portrait of the sultor. Price, \$2.00; postage 24 cents.
RCANA OF NATURE; on, The History AND Laws of Chearton. Jet Volume, \$1.55; postage 16 cents.

THE GOD-IDEA IN HISTORY. Price CAREER OF THE CHRIST-IDEA IN HISTORY. Price, \$1.35; postage, 16 cents.

postage 20 cents.

. For sale, wholesale and retail, by the Religio-Philochical Publishing House, 150 Fourth Ave., Chicago.

P. B. Randolph's Works.

APTER DEATH: OR, THE DISEMBODIMENT OF MAX. Price \$2.00; postage \$4 cents rule wonderstull, \$7.00 to P.A.V. ALETTE, and the Rosierucian's story. Two volumes in one. An extraordinary book. Price \$1.50; postage 16 cents. OVE AND ITS HIDDEN HISTORY. Price \$1.50; post

age 16 cents.

PRE-ADAMITE MAN. The human race 100,000 years ago. The great standard work on human antiquity. Price \$1.50; postage 16 cents. . For sale, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Avenue, Chicago.

Dr. A. B. Child's Works.

A B C OF LIFE. Price 25 conts; postage 2 cents;

BETTER VIEWS OF LIVING; or, Life according to the
doctrine "Whatever is, is liight." Price \$1.00; postage 12 cents.

CHRIST AND THE PEOPLE. Price \$1.25; postage 16
cents. OUL AFFINITY. Price 20 cents; postage 2 cents. HATEVER IS, IS RIGHT. Price \$1.00; posts

*, *For sale, wholesale and retail, by the Religio-Philoophical Publishing House, 150 Fourth Avenne, Chicago.

ABSTRACT OF

Colenso on the Pentateuch.

A COMPRESSIVE SUMMARY OF

PENTATEUCH IS NOT HISTORICALLY TRUE.

A very valuable and trustworthy little work.
Price, 35 cents; postage 3 cents.

2.* For sale, wholesale and retail, by the Religio-Philscophical Publishing House, 150 Fourth Ave., Chicago.

Spence's Positive and Negative Powders for sile at the Religio-Philosophical Publishing House 100 Fourth Ave., Chicago.

Bew Publications.

With Steel-plate Portrait of the Author

THE VOICES.

THREE POEMS.

Voice of Nature.

Voice of a Pebble.

Voice of Euperstition.

By Warren Sumper Barlow.

THE VOICE OF NATURE tells no falsehoods, and in he communication to this author she represents God in thight of continuous enesse, diverting him of all supersition notions, and presenting him to the world in his unchange until the control of the

• o For sale, whole-ale and retail, by the Religio Philophical Publishing House, 150 Fourth Ave., Chicago.

JUST ISSUED! THE MOST ELEGANT BOOK OF THE SEASON.

POEMS

oF PROGRESS.

BY MISS LIZZIE DOTEN. Author of "Poems from the Inner Life."

IN THE NEW BO

WILL BE FOUND ALL THE NEW AND BEAUTIFUL.

Inspirational Poems

Given by Miss Doten since the publication of her popular "Poems from the Inner Life;"

FINE STEEL ENGRAVING

TALENTED AUTHORESS.

All Who Have Read Her Poems from the Inner Life,"

WILL WANT ITS COMPANION, THE Poems of Progress.

SPIRITUALIST,

FREE-THINKER,

REFORMER

Should have a copy of it.

Price, \$1.50; postage 20 cents. Full Gilt, \$2.00; postage 20 cents. *.* For sale, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Ave., Chicago.

REMARKABLE WORK

ROBERT DALE OWEN.

The Debatable Land

BETWEEN THIS WORLD AND THE NEXT.
By Robert Dale Owen. Author of "Footfalls
on the Boundary of Another World," etc.

on the Boundary of Another World, CONTENTS: Prefaratory Address to the Protestant Clergy, Book 1. Touching communication of religio

resurgers of all proof going to substitute in the control of spiral tarratives are found in the phenomena of Spiralionally interpreted: Christianity, freed from sustaining Christianity.

The control of the control of

* For sale, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Avenue, Chicago.

CHRISTIANITY.

nature, and tendency, consid-neology. By Rev. D. W. Hull.

"Be not moved away from the hope tich ye have heard, and which was pre-tature which is under beaven; where side a minister."—Cor. 1: 23.

THE POSITIVE, RIGHT ARM

HEAVENS.

THE NEGATIVE. LEFT, Holding a Double Rein over

DISEASE AND DEATH. THE GRAND MEDICAL DEMONSTRATION

Of the Age.

THE SECRET OF ALL HEALING.

KEY TO MEDICINE.

ng the Fountains of Health and Scaling up the Sewers of Disease.

A SEVEN YEARS TRIAL,

BY HUNDREDS OF TROUSANDS.

Proves it to be of Supramundane Origin and

> Power. OVERWHELMING EVIDENCES

OF THE

TRIUMPHANT SUCCESS

AND OF THE REMARKABLE CURES

ALL MANNER OF DISEASE With which !! is possible for MEN, WOMEN, AND CHILDREN

To be afflicted. EVIDENCES FROM THE NORTH EVIDENCES FROM THE SOU II. EVIDENCES FROM THE EAST.

TESTIMONY FROM MEN. TESTIMONY FROM WOMEN. TESTIMONY FROM CHILDREN.

TESTIMONY FROM DOCTORS. TESTIMONY FROM PREACHERS. TESTIMONY FROM THE PEOPLE.

Witnesses Unchallenged. Witnesses Beyond Reproach. Witnesses One and All,

INCOMPARABLE VIRTUES

MAGIC POWERS

MAGNETIC MEDICAL MESSENGERS FROM SPIRITS TO MEN. SPENCE'S POSITIVE& NEGATIVE

POWDERS.

39,308 CURES.

39,30S CURES.

In the following list the total number cures of different diseases, which have been performed by the Great Spiritual Remedy, PROF. SPENCE'S POSITIVE AND NEGATIVE POWDERS, is indicated by the figures which follow the name of the disease. The kind of powders which should be used in each disease is indicated by the letters "P" or "N" or "P & N." which follow the name of the disease, "P" standing for Positive, "N" for Negative, and "P & N" for Positive and Negative.

Neuralgia, P, 2.187; Drysepela, P, 2.974; Asthma, P, 2.915; Catarrh, P, 985; Chills and Fever, P & N. 3.185; Rheumathen, P, 1.378; Lindial Menstrandon, P, 1.478; Suppressed Mentruation, P, 1.961; Permale Weaknesses, P, 1.561; Pever, P, 2.365; Ananonsic Ridhares, N, 63; Cougha and Colds, P, 1.799; Heart Disease, P, 2.58; Diarhoa, P, 1.114; Headach, P, 351; Tiler, P, 188; Dipterlow, N, 81; Bronchita, P, 2.51; Tiler, P, 189, Clarence, P, 381; Dearhoes, N, 81; Bronchita, P, 251; Tiler, P, 189, Sil, N, 24; Acidly of the Stomach, P, 362; Earnche, P, 495; Toothache, P, 355; Platchence, P, 365; Ilysteria, P, 84; Dipterla, P, 88; Spermatorhous (Sendand Weekness), P, 1.481; Enyslense, P, 189; Constitution, P, 361; Disterla, P, 88; Spermatorhous (Sendand Weekness), P, 1.481; Enyslense, P, 1.481; Enyslense, P, 1.481; Enyslense, P, 482; Constitution, P, 361; Involuntary Urination, N, 181; Indocura, P, 265; Damba Ague, P, 68, N, 841; Scrotula and Scrotfulous Sore Eyee, P, 875; Typhoid and Typhas Fever, N, 441; Kildy Disease, P, 571; Macellancous Diseases, such as Fever Sores, P, 571; Phonacor and Cancers, P, 285; Falling of Womb, P, 317; Involuntary Urination, N, 181; Indocura, P, 265; Damb Ague, P, 681, P, 181; Convention, P, 571; P, 181; Plateles, P, 162, P, 571; P, 182, Plateles, P, 163; P, 571; P, 184; Plateles, P, 164; Plateles, P, 164; P, 571; P, 184; Plateles, P, 164; P, 571; P

NEGATIVE POWDERS OF DRUGGISTS AND AGENTS, OR ELSE SEND YOUR MONEY FOR THEM TO PROF. SPENCE, AT HIS RISK,—SENDING ALL SUMS OF PIVE DOL-LAIS OR MORE, IN THE FORM OF MONET OR-DERS, DRAFTS, OR ÉLSE IN A REGISTERED LET-TER.

AGENTS EVERYWHERE.

HARLED BOX, 44 Post. Powders, \$1.00 PostPAID 22 Neg. & 22 Post. 1.00 PAICES PAICES

OFFICE, SIN ST. MARKS' PLACE, NEW Address Prof. Payton Spence, Box 5817, New York City. Box 5817, New York Crrs.

For Sale also by 8 '8 Jones, 150 Fourth
Ave., Chicago.

frontier Department.

Thoughts on the Bible Account of the Second Bay's Work of God.

NUMBER TWO

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."—Gen. i, 6.

"And God said"—spake unto himself, with him self held converse, saying, dut of myself come

"Let there be a firmament in the midst of the

Firmament, the region of the air, the sky; that is, a vacuum or hollow, formed in the midst of the waters, dividing the waters from the waters hence us furfer from Bible authority, the firmament or regions of space in which the earth, sun, moon, and stars are suspended, is but a bubble of air bounded by vast bodies of water. The breath of God in a trame work of tears, in the midst of which rolls the stellar world.

waters which were above the armament, and a was o'."-Gen. I, "To."

This verse fully corroborates the vigws set forth above. We have the waters divided,—a part of them above,—a part below,—the resisting power becath of Ged; an atmospheric resistance, acting against hydraulic pressure,—the one holding up, the other holding down—both out of one Ged,—the one His tears, the other His breath.

A boundless breathing space, so full of life, joy, and truth,—in this we live, move, and have our being. Glorious thought, to live and breathel in the breath of God! As He breathes forth impure breath, so we inhale it; and ss He sends forth impure breath, so we inhale it; and our natures are continually being washed by the waters of His nature, the tears of beaver.

"And God called the firmament heaven. And

the evenling and the morning were the second day."—Gen. 1, 5-2.

The firmament, heaven, the place or home or regions of mind,—mind, infinite, cternal, bringing out of chaos, order, filling space with place, thus making a part of space material; the greater particumsterial, and yet the material is not vigible; order not yet fully established. It is true that a ray of light hath penetrated into space, where light never existed before. It is equally true that this light is directed by an infinite mind or law, called in the first day's work, spirit. "And the spirit of God (law) moved upon the face of the waters,"—second verse, and that this spirit began its action or phenomena in the inky darkness of chaos; that it was yet indivisible, and in order to produce divisibility and individuality, matter must appear. We sum up this second day's work in the completion of a firmament. The darkness is broken; the waters are broken up; light and heat are at work; space is formed, and water takes its place; that is, it is conducted into a place under control, having limits, bounded by the firmament.

"And the evening and the morning were the second day."

"And the evening and the morning were the sec-

and day."

Two great periods of dimb have been accomplished. Darkness, spirit, motion, order, light, water, and air are accomplished; more, the air is tathered into space; the waters are divided into place, part in fluids, part in vapor.

A pause appears to take place; the spirit halts for rest; the light wanos; darkness comes forth; the spirit arouses for work, and the third day and sight begin their developments.

TO BE CONTINUED.

Charles H. Read.

BROTHER JOWES:— have read with great interest in REASON-PHILOSOPH

eccessary to describe to you one of his at sufficient to say that the manner in as conducted was altogether unsatisfac-

what is the benefit derived, if any, he impositions upon the public by this toos man? If the spiritual spilosophy is spearance of a man of thought and the spearance of the

wimonstrated with by his friends for his injurious wimonstrated with by his friends for his injurious (ow. Brother Jones, do not stillnk that I hold you possible for this man. I do not, but on the strary, think you would expose and condemn such imposition, and sak only, why do, you skin commendatory terms of him? Jo you not we lee a humburg? That, although he is a mem of extraordinary power, yet he travele over country to got money by prostituting his angel-ne powers—iscking the manhood to work for as we which he schnowledges, or the gratitude to inowiedge the gifts given him. Got of us regard him as a course, unrefued, undpulous man, and unworthy the consideration patronage of good people.

Your, etc.

L. P. Mason.

L. P. MASON.

Jefferson, Kansas, Dec. 3rd, 1871.

REMARKS.—We know Mr. Read to be a good needium. The phenomena manifested through him worthy of investigation by the best minds of the ge. Of needither qualification have we occasion to peak. He is before the people as a medium for a ronderful phenomena of spirit power. If you were lesirous of producing a specific result in chemistry ou would, as a chemist, use the necessary ingredents, without stopping to inquire whether such agredients, separately used, would be agreeable to our senses or not. We presume agriful using him

re independence of character, care as of caterers to an absurd system receive the signet of Iruth without

erence to the channel through which it comes, y will be all the wiser and better for it. Our vate and public opinion in regard to Mr. Read's rais, the public has no business with, and we

morals, the public has no business with, and we have no right to impose it upon them.

In regard to his "prostituting his powers" we will simply ray, the angels who use him as a medium will be their own judges. Mr. Read is true to his organism—they use him—they know their busi-

TESTIMONIALS

One box of Mrs. A. H. Robinson's Tobacco Antidote exped me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. LORENZO MEEKEL. OSWEGO, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco. DAVID O'HARRA. Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobac co Antidote. It has cured me, and I feel per fectly free from its use. Have no desire for it. F. H. SPAR

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

Oswego, N. Y., Oct. 3, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. & H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box,

D. H. Foriuss.

Oshkosh, Wis., Sept. 19, 1871,

Por sale at this office. \$2.00 per box./ Sent free of postage by mail. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

Widows' and Orphans' Fund.

Brother Andrew Jackson Davis, Orange, N.
J., has presented to this Publishing House
three copies Magic Staff, seven copies of the
History and Philosophy of Evil,—cloth, and
nine in paper, seven Death and the After-life,
paper, and one in cloth, one Tale of a Physician, thirteen Children's Lyceum Manual, and
eleven copies of the Fountain, all of which
have been placed to the account of the Widows'
and Orphans' Fund.
Many thanks from ourself and otliers who

Many thanks from ourself and others who by his liberality secure the reading of this paper free.
Our friends will bear in mind that Brother

paper tree.
Our friends will bear in mind that Brother
Davis has no money to give. He is one who is
rich in the knowledge of the higher life, but always
has bees poor in purse. His books are worth
to the thinkers of the present age, more than
mines of gold and diamonds. We hope his
bounty will awaken many thousands of our
readers, who as yet have never perused those
valuable books, to immediately send to this
office for them. We keep a full supply and
are prepared to fill orders at any time. Orders
at this time will not only help us, but Brother
Davis will thereby get his margin of profit, as
an author, which is his only means of support.
May good angels prompt all lovers of truth to
send for a full set of Brother Davis' works.
Such a nice present to ones own family, as a
Christmas or New Year's gift, should not be
neglected.

Mark Twain.

On next Monday evening, Dec, 18th, this inimitable hymorist and spley writer will delive accure at the Michigan Arenue Free Larary under the auspices of the Star Lecture Course. Mark Twain's manner of presential wholesome truths in a coating of humor, has won for him a world-wide reputation. His name will draw a crowded house. Admission name will draw a crowded house: 50 cents; reserved seats, 75 cents.

Microscopes.

Our entire stock was destroyed by the fire.

A new supply was at once ordered, and our importers inform us that they are daily looking for the arrival of a large invoice from Paris (where they are manufactured), when our order will receive immediate attention. We shall undoubtedly be able to fill all standing orders before the end of the month.

"Die Tafelrunde."

The above is the title of a journal published in the German language, and devoted to Spiritualism. Its pages teem with the best thoughts of the German writers on the subject, and the more prominent accounts of phenomenal Spiritualism are translated for its columns. It is published semi-monthly at \$3 per year. Address, P. S. Schucking, Box 150, Washington, D. C.

LITERARY NOTICES.

bers, of sixty-tour peace thousand double-column octavo pages of reading matter yearly. The highest critical authorities, getthe commy mainte in presonate in the best of all conscients publications." The publishers offer some curn inducements to subscribers who may with beauth with octave feeling periodicals, and one recommence "curried examination of their prospectus, published in this page.

their prospectus, published in time pro-The Harald of Health, for December, contains much practical information of value to every reflective mind. The articles are prepared with especial reference to the health and maysle of the people. Wood & Holbrook, Publishers, 13 & 15 Laight street, New York.

agasine, published at and, is improving in unusually attractive. L, by M. Cora Bis comber number is

Mrs. Robinson's Tobacco Antidote.

THE MOST CERTAIN and perfectly harmless antidote for the poisonous effects, and remedy for the tobacco appetite, is known by the above name. It's compounded by Mins, A. H. Rousmon, the celebrated medium of Chicago, while entranced by a noted chemist, long it spirit life. This antidote is warranted to break the habit of using tobacco by the inveterate lover of the weed, when the directions (on each box) are followed.

lonyd.

FMT AGENTS for selling the same throughout the country are wanted. For sale, wholesale and retail, at this of ite. Price, \$2.00 per hox. Sent by mail free of postage or receipt of the money.

A Partner Wanted.

SPIRIT PHOTOGRAPHS.

I am etill talling spirit pictures. I have the best ga lery in the city. I want a partner. He mast furnis \$2,000, and give good recommendations. My temper ment enables me to get along with any gentleman. M. Doitenty, Artist. vil nd2 2t

Prospectus.

THE NATIONAL BUSINESS LUDEX will aim to pre-sent in a condensed attractive form suitable for reference, such information as business mice are supposed to desire concerning all matters of a business character that are for anticular or general interest. Touching matters of fact, the stricters possible accuracy will be affired to fact, the stricters possible accuracy will be affired to fact, the stricters possible accuracy will be affired to fact, the stricters possible accuracy will be resident stricted, and important subjects will receive strength as the stricters of the proposed stricters are the stricters of the proposed plana, and the planat hemselves will be modified or en-arged as the publishers are instructed by experience that the wants of their resident enamed.

pages. To single subscribers, the Navional Busi-mass liebex will be furnished at \$1.00 a year. Clubs of een or more will be furnished at 75 cents a year cach. Single cepies, 10 cents. Specimens for use in raising dubs. free.

lubs, free.

THE INDEX COMPANY, Publishers,
433 W. Jackson etreet, Chicago.

Spiritual Tracts.

BY JUDGE EDMONDS

THIS VOLUME CONSISTS OF A VALUABLE COLLECTION OF T ARTICLES ON SPIRITUALISM, BY

SION: Accesses, who is widely known in Europe and America as an able juriet and a statuch advocate and exponence of the Spirituan Philosophy. The collection contains 275 pages, and is sold for the small sum of 30 cents per copy. Forty copies to one ad-dress by express for \$8.00. Feet to any widow or orphan

may apply in person or by letter. idress Religio-Philosophical Publishin

MOVABLE PLANISPHERE

the Heavens, at Even Mir Complete Directory of the Starry Heaven. It may what a May is to Geography. Two kinds ted, and as much better as it is theaper than lobe. The other like the clear sky, at the start back ground. tial globe. The c blue-black ground Whitall, 513 Arch

VOICE OF RRAYER.

This little poem is fully equal to any of Mr. Barlow's est efforts, and should be read by everybody. Printed on fine tlated paper, with blue-fine border Price, Scenta: postage 8 cents.

5. * For sale, wholesale and retail, by the Bellgio-Philsophila Poblishing House, 150 Fourth Ave., Chicago.

SCIENCE OF EVIL:

First Principles of Human Action. BY JOEL MOODY.

THE SCIENCE OF EVIL is a book of redical and starting thought. It gives a connected and logical statement of the First PERSCRUZE OF HERMA ACTION, and clearly shows that without evil man could not exist. This work fully solves the problem, and unveits the Mystery of Evil, giving it a scientific meaning, and shows it to be AL WORLD. MY MORAL AND INTELLECTURE OF EVER AND MACHAL AND INTELLECTURE OF THE ALL WORLD.

The book is a large 12 mo., of 342 pages, printed from age, clear type, ou fine, heavy paper. Price, \$1.75; stage 20 cents. *.* For sale, wholesale and retail, at the Religio-Phiophical Publishing House, 150 Fourth Ave., Chicago.

JUST PUBLISHED.

STARTLING CHOST STORIES!

AUTHENTIC SOURCES.

Compiled by an Eminent Scottish Secr. With Numerous Graphic Illustration

PRICE 50 CENTS; POSTAGE PREE.

_ For sale by the Religio-Philosophical Publicae, 150 Fourth Ave., Chicago.

CRITICISM

THEOLOGICAL IDEA OF DEITY. BY M. B. CRAVEN

ng the views entertained of a sent Grecian Sages, with those w writers; and blending Anund Christianity into a common

Paganism, and Christianity into a common original PRICE, \$1.00; postage, 16 cents.

*o*For sale, wholesale and retail, by the Relicio-Perice sofficeal Publishing House, 150 Fourth Ave. Chicago.

THE BIBLE IN INDIA HINDOO ORIGIN OF

Hebrew and Christian Revelation TRANSLATED FROM

"En Bible Bans E' Ande."

BY LOUIS JACOLLIOT.

BETRACTS PROM AUTHOR'S PREPACE

Price \$2.00; poetage, \$4 cents.

_o For sale by the Religio-Philosophical Publicase, 130 Fourth Ave., Chicago.

Mew Advertisements.

"THE LIVING AGE has no equal in any country,"—Jibita. Press. "It stands at the head of nineteenth century literature."—Chicogo Eren-ing Journal.

Littell's Living Age,

Issued Every Sarthday, gives fifty-two numbers of sixty-four pages each, or more than 3,000 Double-Column Octavo Pages of

Spot Souther-Committee of the control of the contro

ABLEST LIVING WRITERS.

It is therefore indispensable to everyone who weep pace with the events or intellectual progretime, or to calliyate in himself or his family ge telligence and literary taste.

Extracts from Notices.

cre I in view of all the competitors that are now field, to choose, I should certainly choose: The u.a.w."—Rev. Henry Ward Booler.

no other single publication can there be found so of stering litterary excellence. "—N. Y. Evr By Co. best of all our eclectic publications."—The Na-Now York. The ablest cesays, the most entertaining stories, the st poetry of the English language, are here gath-

need poerty of the English inaguage, are here gath-of together. "Illindo State Journal. He extract pub-lication of the state of the only-column octave pages a year, of the most valu-ble, instructive and entertaining reading of the day, state of the state of the state of the state of the control of the state of the who desires a state or the state of t

ed weekly, at \$8.00 a year, free of postage.

The best Home one exercip Literature at the processed of 'Littuck' Livino Aux' and of one on other of our viscolous American monthlies, a subscriber will find himself in command of the whole situation."

Philodophic Menning Judicini, 1967 From Politica, 1978 April 1978 April

named below, will be sent to ope address for one year Harper's Monthly (or Weerly, or Bezar) The Atlantic Monthly, Lippincoty's Month Ly, The Galant, Old and New, Scribber's Monthly, The Cyreland Monthly, or Apple Ton's Journal (seekly); or for \$5.50, The No No Agra and our Young Folks. Address a

Just Issued! A NEW BOOK

Vital Magnetic Cure: An Exposition of

VITAL MACKETISM. on to the treats
physical disease
contracts:

Introductory,
The Gift of Realing, Animal and Spirit Magnetism,
he Rule for their Application to the Cure of Diseaselind and Body, etc., etc., etc.

"In the Company of the Company of the Cure
of Gifts, etc.
Unconscious Magnetism.—Sleep.—The Marriago R
ion.—Incompanhility.—The Remedy, etc.
Detrimental Influences.—Insanity.—Obscasion.—
'surv.—Intervening uses, etc. etc.

ion.-The

imental influences.—Insanity.—Obscasion.—The Interesting cases, etc., etc. inp Fracticed in all Agea.—Conditions for Healing, see for the Work.—Duty of Physicians. Adapta-Magmetism, otc., etc. cre. Peculiar Mode of Treatment.—Bositive and ve Magmetism.—Quantity of Magnetism Required, Fitnes.
Permanen.
on of Magnet

c., etc., etc. Price, \$1.50; postage 16 cents. *e* For sale, wholesale and retail, at the Religio-Ph phical Publishing House, 180 Fourth Ave., Chicago.

REAL LIFE

THE SPIRIT-LAND

BEING LIFE EXPERIENCES, SCENES, INCI-DENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT LIFE, AND THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY.

Given Inspirationally BY MRS. MARIA M. KING. Author of the "Pri

This volume, as its title indicates, is illustrative piritual Philosophy. It is sent forth on its mean men by the author, with the farm conviction is a necessity to educate the people to a knowled is a necessity to educate the people to a knowled in turn state by every method that can be devise pened and the sarpies of God are ascending and deg," und men can receive communications from opened and the angels of God are ascending and descing," and men can receive communications from a life, nothing can be more appropriate than for the recieve instruction as to the methods of life in the fratte, and the principles which underlief themanetho

Price, \$1.00; postage, 16 cents.

ogo For sale, wholesale and retail, by the Religio-Pophical Publishing House, 150 Fourth Ave., Chicago

Reform Pamphlets.

WARREN SMITH.

I.—The Bibbs and Science. 13 pages.

II.—Examples and precepts of the Bible. 16 pages.

III.—Lonclast or the idea of a personal God. 39 p

IV.—Death and Beyond the Grave. 18 pages.

V.—That Terrible Question—the Social Svil. 18 pp. 16 pages.

Price, Single Copies, 10 cents.

EF When ordered for Distribution, \$5.00 per hund:
ADDRESS, Box 2723, CINCINNATI, Oz

Descent of Man,

DOSCORD VA AND AND SCIENCE OF SCI

New Advertisements.

THE FUTURE LIFE:

As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet,

THE AN INTRODUCTION BY JUDGE J. W. EDMONDS.

CONTENTS:

Chapter I.—The Holy City.
Chapter II.—Spiritual Scenage.
Chapter II.—Spiritual Scenage.
Chapter II.—The Spirit Echo.
Chapter II.—The Spirit Echo.
Chapter II.—The Spirit Echo.
Chapter III.—A Picture of the Fature.
Chapter III.—A Picture of the Pature.
Chapter III.—A Picture of the Pature.
Chapter III.—A Picture of the Pature.
Chapter III.—A Picture of the Calbon.
Chapter III.—A Conditional Visit Chapter III.—A Conditional Visit Chapter III.—A Mirror.
Chapter III.—The Resultial Lesson.
Chapter III.—The Resultial Lesson.
Chapter III.—The Resultial Lesson.
Chapter III.—The Pature of the Chapter III.—The Machallet.
Chapter III.—The Drunkard.
Chapter III.—The Organ Boy.
Chapter III.—The Organ Boy.
Chapter III.—The Drunkard.
Chapter III.—The Machallet.
Chapter III.—The Drunkard.
Chapter III.—The Machallet.
Chapter III.—The

Chapter ALVII—The Pracker.

For XXV.—Reception of Spiritualism.

For XXV.—Reception of Spiritualism.

For XXV.—The Drunkard.

Implex XXV.—The Drunkard.

Chapter XXV.—The Drunkard.

Chapter XXXV.—Spiritualism.

Chapter XXXV.—Spiritualism.

Chapter XXXV.—The Statistical.

Chapter XXXV.—The Cynic.

Chapter XXXV.—The Cynic.

Chapter XXXV.—The Blave.

Chapter XXXV.—The Blave.

For XXXV.—The Spiritualism.

For XXXV.—The Blave.

Chapter XXXV.—The Blave.

Chapter XXXV.—The Blave.

Chapter XXXV.—The Spiritualism.

For XXV.—The Blave.

Chapter XV.—The Bouls Appiration.

Chapter XV.VII.—The Bouls Appiration.

Ine Skeptic.

—Realitles of Spirit-Life.

VII.—The Convict.

LVIII.—The Souls Aspira

XLIX.—The Dying Girl.

Chapter XL. VIII.—
Chapter XLV.
Chapter XLIX.—The Dyn.
Chapter L.—The Inner Temple.
Chapter L.I.—The Colsis Mother.
Chapter LII.—The Disobedient Son.
Chapter LIII.—Cardinal Richelieu.
Chapter LIV.—Fractical Nature of Spirit-Life.
Chapter LIV.—Communication.
Chapter LIV.—Communication.
Chapter LIV.—Communication.
Chapter LIV.—Communication.
Chapter LIV.—Communication.
Chapter LIV.—Communication.
Chapter LIV.—Experience of Voltaire.
Appendix.

Price \$1.50; postage 20 cents.

, For sale, wholessle and retail, by the Religio-Palic
ophical Publishing House, 150 Fourth Ave., Calcago.

Artificial Somnambulism.

The author of the above-nam arge experience and great merit. In this we make of the philosophy of mind, as demenster reaction experiments during the last twenty years. No work has ever been published which so the emonstrates many popular thanks.

No work has ever been published which so theroughly demonstrates many popular theories to be unfounded and fallacious, and at the same time gives a rational the-ory for phenomena manifested.

Dr. Fahnestock is a thorough believer in a spirit com-munion, and teaches in this work the modus sparandi to a demonstration.

demonstration.

The following is a Table of Contents of this va

Na. 1. Historical Survey.—Meemer not the disco-of the state.—His theory of R.—Re examination the French commissioners.—Their conclusions.— Mar. II. Of the cuses which have retarded the pre-of the adente.

Case. III. Of the conditions necessary for the production of the conditions necessary for the production of the sommambulic paste, with instructions here to enter it, etc. 1st, of the patient; 2d, instruction, or yoperator; 2d, of the patient; 2d, instruction; 2d, of the sommambulic propersions experienced by those with enter this state; 5th, of the sommambulic propersions. Out a partial state of Artificial Sommambulien.

ar. vii. Of the functions of the faculties. 1st, Con-sciousness; 2d, Attention: 3d, Perception; 4th, Mean-ory; 5th, Association; 6th and 7th, Likes and 7th, Art. Of the Conference of the Art. Art. Of the Conference of Artificial Sommanbullem; 2d, The Functions of the Conference of Artificial Sommanbullem; 1st, Consciousness; 2d, Attention; 3d, Section 1st, Consciousness; 2d, Attention; 3d, Section; 5th and 7th,

lism; 1st, Consciousness; 2d, tion; 4th, Memory; 5th, As Likes and Dislikes; 8th, Judge 10th, Will.

CHAP. X. Of reading or knowing the mind. 1st. Illustration; 2d, Illustration.—Theory of Dr. Collyer.—
Mental alchemy or electrifying.

Instion; m. in-Mental alchemy or electrifying.

Ar. XI. let, of the Mentity of other mysteries with a real mental properties of the second second era magicians of Egypt; 3d, of the Mysterious Lady, 4th, of the earth-mirrors, first carth-glass, second earth-glass; 5th, Second-sight; 6th, Phanisama.

Ar. XII. Transposition of the senses.

er a distance.

CHAP. MIX. Of the sense of bearing.
CHAP. MIX. Of the sense of smell and taste.
CHAP. MIX. Of the sense of smell and taste.
CHAP. MIX. Of the sense of motion.—Of it strength.

GRAP. MIX. Of the sense of motion.—Of it strength.

strength.

Ar. XXIII. Of the influence of Artificial Sommambu-liam upon the system. 1st, of its influence upon a healthy subject; 2d, of its influence upon diseased

ORAR, EXT. Artificial Sommambullem consistency and Artificial Sommambullem consistency and Artificial Sommambullem consistency and Artificial Sommambullem consistency and Artificial Sommambullem Fever. And Dyspopaia; 155, International Fever and Department of the Artificial South Artificial Constitution of Chronic Rhomastiam (9th, Hysteria; 19th, 1 cross unrequised love; 115, Case; 18th, Chronic Rhomastiam; 18th, Chronic Rhomastia

Price, \$1.50; postage 16 cents.

*, * For mie, wholevale and retail, by the Belligio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

BIOGRAPHY

VICTORIA C. WOODHULL.

This little pamphlet is a brief sketch of the ria Claffin Woodhull, "a young woman," the author, "whose tareer has been as sin ucrit Ciattin Weelshall, "a young woman." In the words of the author, "whopsfareer has been as singular as stry beroline's in a remajore; whose ability is of a rare and whose character offsite branch type; whose personal safferings are off themselves a whole drawn of patients whose therein a strength of the safety are continued to the whiteness of her life; whose position as a representative of her see, in the greatest reform of modern frust, readers her an object of peculiar laterest to her fellow clittical portugations of the see, in the greatest reform of modern frust, readers her an object of peculiar laterest to her fellow clit. I can portuge without color or tings frum any other partiality save that I hold her in uncommon respect."

Price, 30 cents; notices 2 cents.

estage 2 cents. lessic and retail, by the Religio-Pi House, 130 Fourth Ave., Chicago,

PER YEAR IN ADVANCE.]

with wears no mask, bows at no human shrine, seeks neither place nor applause? she only asks a hearing.

VOL. XI.-NO. 14.

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, DECEMBER 23, 1871.

pter from Hon. Robt. Dale Owen's work, en-The Debatable Land between This World and

THE INNER LIFE.

ng Tests of Spirit Com

AR RELATIVE SHOWS HEISELF THROUGHOUT FIVE YEARS, TO A SURVIVING PRIEND.

NEAR BELATIVE SHOWS HERSELF THROUGHOUT FIVE YEARS, TO A SURVIVING PRIEKD.

A judicious man of science, experimenting a his laboratory, seeks, before giving to the rorld the result of an important experiment, or repeat that experiment more than once. name that the result of an important experiment, and the result of the property of the company of the

ence. tached but little importance to this as evidence of her affection; having up to that time, found no proof satisto his reason touching a Hereafter, he nor Estelle had any faith whatever tutal phenomena; and both had been regard the whole subject with repug-

and to regard the whole subject with repug-nee.

When Mr. Livermore found himself alone, extreme grief was terribly embittered by thought that it was a separation forever, pressing this in strong terms to his friend,

John F. Gray, who had been Estelle's spician from childood, that gentleman is of the earliest believers in intermundance momens) suggested that there sees a remedy, able of alleviating his grief, if he (Mr. L.) wfit to resort to it. The reply was a conaptuous fling at Spiritualism and its delunas, and the sufferer went his way, hopeless is desolate.

sions; and the suffere went his way, hopeless and desolate.

After a time, however, came the sober second thought that there sight be something in a doctrine which so earnest and thoughtful a man as Dr. Gray implicitly accepted. Accordingly; at his friend's suggestion, he resolved to seek sittings with Miss kate Fox.

The sittings were held sometimes in Mrs. Livermore's.* In all cases the necessary precautions were taken to give assurance that no one onered the room, or left it, during the sitting; the room titself being theroughly examined, and doors and windows effectually secured. At several of the first sittings three or four visitors were admitted as additional witnesses. But it soon because we have a sufficient only; and accordingly, as a general rule, Mr. Livermore only as present.

g the first sitting, which was held Jan., 1861, he, Mr. L., for the first time, ors, ne. Mr. Le. for the first time, mysterious echoes—the "raps," as sually called. Then, throughout the twestettings, followed the usual systems of the state o

came a message, purporing to be from telle, to the effect that if her friend persed, her spirit could be made visible to him, throughout a dozen sessions more, came sphorescent lights, disappearing and rearpirels sitting (March 14th.) the dim outline of pure, moving about. Three days afterward to came this message: "I know that I can ten waself visible to you. Meet to morrow ht. Secure the doors and windows, for I he tost to be beyond all doubt; for your d and the good of others." he next ovening the session was at Mrs. 's residence, but the family were absent, the house. Mr. L. sealed the windows, days the thing the session was at Mrs. 's residence, but the family were absent, that the medium and the sitter alone occult he house. Mr. L. sealed the windows, days the windows of and locked the doors, and placed heavy liture against them; then searched the room oughly and extinguished the gas. Soon to the words: "I am here in form." Then lobular light appeared, with cracking nds. After a time it became a head, ed: thee, but for a single instant only, Mr. recognized the features of Extelle. Then a re was seen: all this being visible by phosocht Mrs. For sad Mr. Liversore changed residence.

phorescent or electrical lights in various parts of the room. During all this time, Mr. L. held both of the medium's hands. Then the nod of producing raps was shown: an orange-shaped luminous ball, with blunt point attached, bounding up and down on a table, and the sound of each rap coinciding with the approach of the ball to the table toy.

It was somewhat later, however, that

was first obtained. I copy from Mr. L's re-cord:
"No. 43. April 18, 1861. Wind south-west.

was first obtained. I copy from Mr. L's record:

"Mo. 43. April 18, 1861. Wind south-west. Weather, fair. Having absolutely secured doors and windows, we sat in perfect quiet for half-an-hour, my faith becoming weak. Then we were startled by a tremendous rap on the heavy mahogany centre-table which, at the same time, rose and fell. The door was violently shaken, the windows opened and shut; in fact, everything movable in the room seemed in motion. Questions were answered by loud knocks on the doors, on the glass of the windows, on the celling—everywhere.

"Then an illuminated substance like gaze rose from the floor behind us, moved about the room, and finally came in front of us. Vigorous electrical sounds were heard. The gazze-like substance assumed the form of a human head, covered, the covering drawn close around the neck. It touched me; then receded and again approached. I recognized an oblong substance, concave on the side that was presented to us, and in this cavity the light was brillant. Into this I looked intently for a face, but none appeared. Again it receded and again approached: this time I perceived an eye. A third time it moved backward, accompanied by electrical sounds, and when, a third time, it came close to me, the light had brightened, the gazze had changed in form; a female hand grasped it, concealing the lower part of a face; but the upper part was revealed: it was that of Estelle—eyes, forehead, and expression in perfection. The moment the emotion of recognition passed into my mind; it was nearly a face to the recognition becoming each time mbre nearly perfect. Afterward, her head was laid upon mine, the hair falling over my face.

"The figure reappeared several times, the recognition becoming each time mbre nearly perfect. Afterward, her head was laid upon mine, the hair falling once the moment the mention of recognition becoming each time hore nearly perfect. Afterward, her head was laid upon mine, the hair falling often the moment than the form remained in sight fully half-un-howr, and

bright as to show the veins in a marble slatbenouth.

"Here a heavy shower of rain fell, and there
was spelled out: The atmosphere has changed.
I cannot remain in form; whereupon both
light and figure finally disappeared.
At a sitting held two days later, the following communication was received:
"My heart is full of Joy. We cannot be
grateful enough to the Giver of this great boon.
I have seen your heart—the shalows hist rested
upon it, the lights that now glorify it. Be
happy and fear not. Peace be with you alway.
So far, the upper part of the face only had
been seen; but on the evening after the above
message was received (namely, April 21), the
complete test was obtained. After giving the
details of various manifestations apparently
of a phospherescent character, Mr. Livermore
says: "At last a luminous globe which had remessage was received (namely, April 21), the complete set was obtained. After giving the details of various manifestations apparently of a phosphorescent character, Mr. Livermore says: "At last a luminous globe which had remained stationary some six feet to my left floated in front, and canne within two feet of me. It was violently agitated, cracking sounds were heard, and a figure became visible by its light. Then there was revealed the full head and face of Estelle, overy feature and lineament in perfection, spiritualized in shadowy beauty, such as no imagination can conceive or pen discribe. In her hair, above the left temple, was a single white rose; the hair being apparently arranged with great care. The entire head and face faded and then became visible again, at least twonty times; the perfection of recognition, in each case, being in the complete of the subserverse. The head of the sources of the number of the seller of the armeterse. The head of the results of the subserverse. The head of the results of the subserverse. The head of the entire head of the subserverse. The head of the

But, at this session, he, Mr. L., obtained other proof than that of sight, to confirm the reality of the appearance. The head of the appearing figure rested for a time upon his, the luxuriant hair dropping over his face and into his hand. He says: "I laid held of the hair, which seemed, to the touch, at first identical with human hair; but, after a brief space, if melted away, to eving nothing in my grang."

I here remark that all co arough Kate Fox were either— Spelled out, letter after letter, Or else written sometimes by mes by the lett; but the, wit grady; so that it could only be r

I select, at hap-hazard from numerous subsequent descriptions, the following:

"Mo. 66. June 2, 1861: 8,30 P.M. There came a renfinder, by raps: Examine the room and take thekeys of the doors; which I did.

"We Jada scarcely seated ourselves when there some violent movements, succeeded at finately raps from various parts of the room, thereby terrife, crashing reports on the table-top, like miniature thunderbolts, or loud discharges of electricity.

"A rustling succeeded; and a form stool beside me; its sphere permeating every fibre of my organization. Then there was rapping on the back of my chair, afterward on my shoulders; and the figure, bending forward, placed a hand on my head. A bright light sprang up behind us; it rose, attended by electrical sounds. Then I wask thissed on the head and a light but distinctly-felt substance passed over me. Thereupon I rabsed my eyes and beheld the face of Estelle, plainly visible in front of the light, which now vibrated rapidly, throwing its fiftel gleams upon such heauty as, in beings of this world, it is not given us to witness. She looked at me with an expression radiant with hiessedness.

"At this point Miss Fox became so excited that her irrepressible exclanuations of wonder and delight seemed momentarily to disturb the appearance; for it receded, not appearing again until she hecame calm; and this occurred several times. Simultaneously light appeared; floating about in different parts of the room.

"A card with which I had provided myself was then taken from my hand and, after a line, elody returned to me. On it I found a communication beautifully written in pure, idiomatic French; not a word of which was understood by Miss Fox: she has no knowledge whatever of the language."

Passing over several intervening appearances on separate evenings, I find this, under date of the language.

There were very distinct rustlings, and there rose, several feet above the table, a light so vivid as to Huminiate all surrounding objects. As it approached me, a dark substance was ud

to be neits; an eventual periences.

It is impossible within the limits of this volume, to follow Mr. Livermore throughout this voluminous record. I can but pick out, here and there, as few of the more salient and irrefutable results.

Here is an item touching on the resemblances between this world and the next: "Xo. 93. July 17, 1861. Each succeeding appearance seems more nearly perfect. This "No. 93. July 17, 1861. Each succeeding appearance seems more nearly perfect. This evening, the figure of Estelle was surrounded by floating drapery of shining, white gauze. In her hand, held under her chia, was a bunch of flowers; and neck and bosom were competely covered with roses and violets.

"I asked: "Where do you obtain these flowers? The answer was: This world is a counterpart of yours. We have all that you have-gardens and spiritual flowers in abundance."

nave—gatuens and spiritual flowers in abin-dance."
Next month came this, among many others:
"Mo, 110. August 29. The figure of Estelle appeared soon after we entered the room. She stood quietly while a light floated close to face, head, and neck: as if to show each part inore distinctly. While we were looking on, her half fell over her face, and sho put it back several times with her hand. Het halr was dressed with roses and violets, beautifully are ranged. This was the most perfect of her ef-forter she appeared almost as distinctly as in life.

dressed ware. This was the most perforts: she appeared almost as life.

"By her side stood a form, clearly saw, in a coat of which cloth. Miss Fox became great Because of the forts: she appeared almost as distinctly as in life. By her side stood a form, dressed, as we clearly saw, in a coat of what seemed dark cloth. Miss Fox became greatly alarmed and very nervous. Becames of this, or for some other reason, the face of this second form was not visible, and it soon disappeared. "More of this figure hereafter.] The form of Estelle, however, remained.

Then we have an incident going to prove that an apparation may handle earthly objects. The weather being warm, Mr. Livermore had brought with him, and laid on the table before him, a fan. This was taken and held by her, in various positions, sometimes concealing a portion of her face. He (Mr. L.) adds:

"The figure must have been visible to us, during this sitting, for an hour and a holf," It appears that the robes with white it was invested, though they dissolved in the hund, had a certain masteriality.

"No. 137. October 4. The figure of Estelle came in great vividnes, and with extraordinary power. A light floated about the room and she followed it, gliding through the air; at one time, her hong, white robes sweeping over the table, and bracking from it penelle, paper, and other light objects, which fell to the thoo."

DOCTOR FRANKLIN.

other light objects, which fell to the thoor."

By the raps it was announced that the dark robed figure which had once or twice appeared was that of Dr. Franklin; but no further proof of his identity was obtained until the sitting As. 102, of Associated that the other had been desired by an object of his lead to be held by another figure. If any ludgment can be formed from original portraits of man. The beautiful his another figure. If any ludgment can be formed from original portraits of stake and his beautiful his another figure. If any ludgment can be formed from original portraits of stake and his stake him if he would again the form he fore us, that its shakes was three any on the well, precisely as if it had been a mortal scated there. The position was easy and dignified, one arm and hand on the table. Once he bent forward and hand on the table. Once he bent forward and hand on the table. Once he bent forward and hand on the table. Once he bent forward and hand on the table of he would are an order where upon figure and chair moved toward us, and our silent neighbor was in close proximity. Before he disappeared he prose from his chair both face and form distinctly visible.

This wa

This was at Mrs. Fox's; but the sitting of November 30th was held in Mr. Livermore's own house. He tells us what he then and

November 30th was held in Mr. Livermores own house. He tells us what he then and there saw:

No. 175. Doors locked and sealed. Heavy concussions and electrical sounds; a chair opposite moved into position; than a request for matchies. These were taken from-my hand, as I held them at arm's slength.

"After a time, the sound of friction, as in drawing a match, was heard; and, after several apparent efforts, a match ignited. By its light we saw that it was held by the figure, supposed that of Franklin, which appeared in perfection, dressed as before, only that the color of his coat showed more perfectly. But as soon as the match went out the figure disappeared.

"Afterward he reappeared (by match-light) ten or twelve times. The third time my hat was on his head, worm as by a living person; and then it was removed from his head to mine. The last time he appeared, he figure of Estelle showed itself, leaning on his shoulder; but Miss Fox became nervous, and her exclamations (apparently) caused the final disappearance of both figures. Then there came the following:

"This is what we have long labored to ac-

mations of both figures. Then used following:

"This is what we have long labored to accomplish. You can now say that you have seen me by the light of earth. I will come again, in further proof.

"B, F."

Desember 12;

gain, in further proof.

"B, F."

This promise was kept on December 12; gain, in Mr. Livermore, shouse. His re-

This promise was kept on December 12; again, in Mr. Livermore, house. His record is:

"Me, 179. At my own house. I had procured a dark lantern, covered with a clottessing, and provided with a valve, so that I could throw a circle of light two feet in diameter on a wall ten feet distant.

"I placed this lantern, lighted, on the table and held the medium's hands. Soon it rose into the air and we were requested to follow, a form carrying the lantern, preceded us. The outline of this spirit-form was distinct, its white robes dropping to the floor. The lantern was placed on a bureau; and we stored-seeing a window which was between the bureau and a large mirror.

was placed on a bureau; and we stood-sacing a large mirror.

"Then the lantern again rose, remaining suspended about five feet from the door between the burseau and the mirror; and by its light, we discerned the figure of Franklin seated in my arm-chair by the window, in frof a dark curtan. For fully ten minutes at a time, the light from the suspended lantern rested on his face and figure, so that we had ample time to examine both. At feet the feet seem as If of actual fiesh, the halr real, the eyes bright and so distinct that I clearly saw the whites. But I noticed that gradually the whole appearance, including, the eyes, was deadened by the carthy light and ceased to wear the aspect of life with which the forms I had seen by spiritual light were replete. kiin seeming to a min to of a min to of a min to of a min to seem as it of the eyes bright and av the whites. But e whole appearance, deadened by the to wear the aspect of had seen by

life with which the forms I had seen by splittual light were replete.

Several times I was requested to adjust the valve; so as to allow more or less light; and this idld while the lanter remained suspended, or held by invisible power.

"At the close of this sitting we found written on a card:
"My soi! it is for the benefit of the world. I have worked for this."

Other strange I tens come up, insidentally, in this record. Here is one:

February, 1862. Sky clear; at-l. Doors and windows secured

"No. 218. February, 1862. Sky clear; atmosphere cold. Doors and windows secured with sealing-wax.

"A card which I had brought with me was taken from my pocket; a bright light rose from the table, and by it there was shown to us the rard, to the center of which there had been fixed what seemed a small bunch of flowers. The light fadeel and we were requested to light the gas. The flowers were a red rose, with green leaves and forget-me-nots; very beautiful, and apparently real.

"I inspected them for several minutes, at intervals; turning off the gas and relighting five or skx times. The flowers still remained. Above them was written:

"Pleasers from one home in Hearen."

"Planters from one home in Hearen."

Then I, carefully examined the seals on the doors and windows, and found the intact.

Here is another item from the record of siting 283, November 3, 1862.

"The hair of the figure (Estelle'3) hung loosely over her face. I lifted it, so as to soo her more perfectly. Then she rose into the air and presed over my head, her robe sweeping across my head and face.

And here is another of an incident that excelled during sitting 385, of December 31, 1892.

"Turned down the gas partially only. By its light I distinguished a hand, with white sleeve enerteding the wrist. It held a flower which, with its stem, was about three inches long. I reached fly hand to take it; Just at the moment my fingers touched it, there was a sharp snap, as from a powerful electric spark. Then I turned on the full gas. The hand, floating about, still held the flower; and aftor a time, placed it on a slee' of paper which lay on the table. It proved to be a pink rose-bud with green leaves: to the touch it was cold, damp, and glutinous. Then a-pecular white flower, resembling a daisy, was presented. After a time they all melted away. While this exerting the dark lantern already described; and, as soon as the figure of Estelle appeared, I threw its light tull on her. She qualied a little, but, stood her ground, for some time, while I directed the light to her face and yes, afterward to different parts of her dress. Then she disappeared and I had the communication; I't was with the greatest difficulty that I could hold myself in form without disappearing."

Through all of the above experiences it will be observed that Mr. Livermore himself and the medium were the only witnesses; and it will suggest itself that the proof would have beg more complete had others been admitted to the sittings. This did occur, during the latter propers and were made.

Square, to witnessers as a test-medium ladies and gentler joined hands so medium of the company, whose dr father of a lady, whose dr together with the manner resulted from an accident charge of his duties as a briefly but clearly describe up to a gentleman, of who could know nothing, and his father and one of his but that his mother and an

GEORGE W. CETLDS, of the Philadelphia Ledger sent five thousand dollars to the Chicago sufferers the moment he returned from Europe; which is an excellent entry.

MRS. LAURA FAIR, duri or the murder of Judge ornia; has dramatised Or

STATE CONVENTION

al Report of the Third Anna

held at Plum 28. 2014.

Reported for the Religio-Philosophical Journal, by Henry T. Child, M.D.

The meeting was opened by a conference, in which Benj. P. Reed, Dr. J.L. K. Coonley, and Dr. Child addressed the audience.

At 3 P.M. the meeting was called to order by the president, Susan P. Waters.

On motion of Dr. Coonly, the chair appointed a committee of seven, as a Business Committee, to arrange the order of business, to consider and report resolutions, and nominate officers for the ensuing year, viz:

Stacy Taylor, Susan Hiskinge, Orrin Packard, Lydia A. Schofield, Dr. Henry T. Child.

On motion of B.F. Reed, a Finance Committee of five was appointed, viz: Dr. Coonley, Mary Henck, S. Minnie Shumway, Eliza L. Ashburner, and John T. Chew.

During the absence of the business committee, Susan C. Waters addressed the meeting on the present aspect of the cause.

The business committee reported the following resolutions, which were read and considered, and after free discussion, were unanimously adopted:

sted:

wheel: That Spiritualism is not simply an ancement that man never dies, sustained by cviernost unmistakeable; its most important testay and proofs are that we are spirits now and

re. Resolvet: That Spiritualism is not alone a belief, it a practical work, and in order to prove our al-siance to it, we must not only believe something, ow something, but do something for the uplift-of the race. Hence the true Spiritualist must be hold of all the live issues of the hour and

take hold of all the live issues of the hour and work.

**Roslevel: That we recognize truth as immortal and eternal, and our knowledge of it as gradual and progressive; each day should find us gathering ione new truth and scattering it broadcast over the world of humanity.

**Roslevel: That, as societies, and as individuals phritualists owe it to themselves and to the world nearly of the knowledge.

**Roslevel: That, in the universal tendencies which now convulse society, in the efforts of makind to become emancipated, physically, mentally, socially, and spiritually, we discover the best and most seattly indications that have ever been presented on the world. That these are not tending to anicely, but only to the agitation which must lead to relevant monons.

ter and harmony, its office of the state in the great conflict of ideas that now going on, while we honor those who nobly not forth in the front of the battle, and respect sos who honestly oppose them, we can have no peet for feelings of indifference in an hour like

espect for feelings of indifference in an hour like Resolved: That we demand free speech, a free ress, and the right to proclaim the truth to all nankind as we believe it is adapted to their needs. Dr. Coonley said: I would like to know what is meant by "live issues"? I think there re many persons who are not aware of any reat excitement in the intellectual, the social, or the moral world, and they may not under-rated anything about "live issues," without se state what they are. I do not believe that eshould not respect persons for their opinions, approve of the resolutions, and shall vote for hem.

approve of the resolutions, and small vote for Dr. H. T. Child remarked:

Dr. H. T. Child remarked:

I do not think it is the province of any indidual, or of this sasociation, or any other, to siftee what are "live issues,"—all we have a glit to ask is, that the soul shall be untrached, and as it tests freely, it will find the live issues, "all around it. Spritualists, as a lody, have, perhaps, realized as fully as any perhaps, and the relations of the control of the apital and labor, the temperance cause, an he peace reform, are among the "live issues" of the day, although I am aware that some imid once are afraid that we hurt Spiritualism by connecting these causes with it. The Spir in the peace reform, are among the "live issues" of the day, although I am aware that some linid ones are afraid that we hurt Spiritualism by connecting these causes with it. The Spiritualism by connecting these causes with it. The Spiritualism by connecting these causes with it. The Spiritualism has the strilled our souls with a new ife, and called forth our highest allegiance, has for its object the elevation of man, by the reformation of all the conditions which affect him, either collectively or individually, in an anjurious manner. I believe that we have discovered that the most fruitful causes of evil are ignorance and selfishness, and that their removal can only effectually be brought about by the diffusion of knowledge among all classes. As to the question of not respecting persons, I agree with Dr. Coonley entirely: If we are true to our highest and holiest natures we shall not only respect but love every human being as a child of our Father, God. There are times that I can do this, and these are just the times when I am most sensible of the sins that many are committing, and loathe these. Spiritualism has taught us this great lesson, that sinners are not found alone in what are known as the purileus of vice and crime, the low haunts of men, but there are men and women occupying high positions, religiously, socially, and politically, in the gardens of whose souls the weeks of vice and crime have grown until their odor would compel them to leave respectable associates, were it not that they have found the means, through wealth of leave respectable associates, were it not that they have found the means, through wealth of leave respectable associates, were it not that they have found the means through wealth of leave respectable associates, were it not look for tasked and disputing things, but for disconnected and disputing things, but

Hitualism, with the light of its love lamp, the penetration of its wisdom, has seen ugh the darkness, and shown us clearly in every human being, as a child of God, is a diamond; it may be small, just being to crystallize, but somewhere and at time it will be brought forward as a bright 1, shining in the diadem of immortality, on row of the soul.

ewel, shining in the diadem of immortality, on the brow of the soul.

We are finding these diamonds now every play among the people. Let us go forward ear nestly with our work and endeavor to show every child of God first, that they have these ewelerd ammortality, and then how they may so the control of t

what is termed the inspirational state, but I believe every lower form of life to be the recipient of the higher forms, and every person who feels implied to work for the public good is a servant of wise and grand emanations of the Creator.

The following I have pensett, sale an impressed to give you, by a different, since footible and mighter power than own in life I have valided. If came some new that a weether states, and assurance I cannot explain, seeming to whisper, "Do our will."

I am lead to set you questions which I trust you will answer, not hastily, not to day, not to morrow, but when you have realized that God rules us, not men & women, we see only his expressions, the instruments through which he brings forth his moral swelpoments and growths of all kinds. I ask you to answer me when you are willing to schnowlede God can see farther than we can; that the angels have facilities for prophesying and decling upon those acts which shall govern the people far above ours. I ask you not to answer anybody until you have lived very many more years, and behold the results of the seemingly permicious causes which to-day are leavening the whole lump, political, religious, and social.

I ask you in the name of high heaven to realize that the hour has arrived when we are to cast aside all conceit, egotism, and self-righteousness, and acknowledge that see do not govern the world, but that we are governed by the self-executing law, whose loos we are, every one of us, some for good—others for bad. Therefore, what is the meaning of this wholesale extense of labe ideas? this wide world explana-

the self-executing law, whose losses we are, every one of us, some for good—others for bad. Therefore, what is the meaning of the present universal, religious, political, social exeitement?

What is the meaning of this wholesale expose of false ideas? this wide world explanation of corrupt private and public life? What means it, that Victoria C. Woodhull and every other true man and woman on the face of this earth, have sprung forth like moral lions and tigers to tear away the black lambs and goats who so long and patiently lawe been sucking the life of the nation away, who have been cuddled and founded by traditionary proprids, and customary respectability? What means it, that just at this especial season in the naine factor of the nation of the nation away, who have been cuddled and founded by traditionary proprids, and customary respectability? What means it, that just at this especial season in the naine factor of the nationary respectability? What means it, that just at this especial season in the hearts of Christian families and Cognomed religious and moral literature (how terribly) the respected Tilton must have become demoralized in that little step betwirt the Indexpenyent and the Golden Age, or is its betwirt to Golden Age and the Goldies defense of an honest woman that our honorable and honored friend) has so degenerated and demoralized? But what means the attack upon him by the self-righteousness of church, press, polity, and Mrs. Grundy's extensive family of most responsible moral officials? What means it that a woman has dared the food of the worlds, has risen through the worlds, the results of their continued causes. What means it that a woman has dared the fierce lions of falseness in their dens? Remember the mouths were once sealed and Daniel escaped unhurt; perchance the biddous creatures snapped and growled and craved the blood of the prophet, but God saw that they did not get it.

And another Daniel has been into the lions den, and still lies in the way of the fierce

member the mouths were once scaled and Daniel escaped unhurt; perchance the hideous creatures snapped and growled and craved the blood of the prophet, but God saw that they did not get it.

And another Daniel has been into the lions den, and still lies in the way of the fierce beasts, but the moral law has a muzzle over their mouths. You know who I mean; one who needs no protection from the weapons of morati longue pen or hand—needs none, for a higher power shields her,—a power which all the Greeleys and trilling reporters and sanctified moralities of earth cannot affect. I cite this fortist from the prophetess, because she is the Greeleys and trilling reporters and sanctified moralities of earth cannot affect. I cite this fortist from the moral the strength of the streng

and holds ner own.

respectability.

What is to be done? True to my nature,—
my outreaching for love's return, for that reciprocation I must have or die, I become the
scoff of society, the victim of law-court's
scandal; am branded as a contemptible lustful
scandad; and branded as a contemptible lustful ciprocation I must have or use, a recovery scorff of society, the victim of law-court's scandal; am branded as a contemptible lustful woman in the codes of society. But I am not afraid of the God who sanctions my departure from legalized policy and prositution. I am not afraid of nature whose voice I obey, and I scorn the vulgar ignorance of society, which in blackest ignorance brands me. Do not misunderstand me. If mean no lust, for it has no part in true love. Souls unite—not passions. Free lows is what free lose is trying to crush. Free love is the soul of God—free lust the soul of the devil, and God, spant that the day may arrive when the stupidile, born of ignorance and educational prejudies, which is ignorance and educational prejudies, which is ignorance, will become sufficiently afound to towestigate and understands. It has generated to the state of the soul of the devil and God convenience. It is a burning shame that in this enlightened era of the world, when sciences are lofty and sublime, opening the doors of bigotry, that the roots of social mysteries are left untouched, because the scientists dare not handle truths in

hinges upon its Christs—God help them! The graves of sturdy reformers hold the dust which will give birth to rare flowers and most delicious fruits. I believe the vaults of the spirit land hold souls whose aromatic influences give birth to rare soul-powers here on earth, and those flowers will strive to perfume false society which is so impregnated with the artificial sabin and can-de-cologne to cover up policy's and prostitutions stench, that they will not accept the natural scent of God. If Mrs. Woodhult says she has a right to love naturally, and will be bound by no law, she does not mean that hhe will lust, and be bound by no law, although stupid morality understands it so. She believes in free circulation of nature that the poisened atmosphere of law and custom may be pushed. She believes in free circulation and custom may be pushed. naturally, and will be bound by no law, she does not mean that the, will lust, and be bound by no law, although, stupid morality understands it so. She believes in free circulation of nature that the poissned stancephere of law and custom may be purified. She believes in the low of God and the magnets of his own fashioning, and rejects the interferences of the old aristocracies of custom and habit, because they have been wrong from the moment priests and parsons put a wrong construction upon that Biblicaftext. "What God hath joined to gether let no man put asmeder." She asks that we will obey that wise command in its correct interpretation;—and God joins the purity of soul—the holy love, of which he is the originator, to its opposite element. For love near draw lust. Lust never draws true love. If love is disappointed shall man decide its limit? If she has so loved or married and has been disappointed can any haman law say to her.—"You never shall love again; you are wedded to that man by law and must stay." Here is your secret of prestitution and the horrible sleuth hound of life which she would slay. Which is better for us, openly, holdly, in righteous knoor and truth to declare we cannot live with the person in whom we are disappointed, and by whom we give to the world monstrous inharmonies, named children —over which the whole civilized society shall rave, sogking means to regenerate, paganlike making the poor children the subjects of prayers and Magudiene associations; or shall we declare we will seek tarther, or wat until which is hot of the proper of a miscrable ignorant human law, which fails to keep wrong elements together; but I do not propose to dwell upon this point,—I only ask all persons to understand a thing ere they condemn it; remember your educational prejudice is a firm prison master and you grow conceited and egotistical by the vice of custom and habit. To be jisst, either acknowledge you judge these questions solely by the stand-point of nature,—is it not an indication, religion, etc.; and

the voiceless rebuke of our friend.

She stands convicted of advocating love, pure love to all humanity—they of legal prostitution—of love according to the weight of a man's pocket book, and the horrible prostitution of a hand without the heart. The last the provided the prostitution of a hand without the heart. The last purpose of the prostitution of a hand without the heart. The last purpose of the prostitution of the nost, honorable histoprofer than, and the hot seethings of the press—the hisses of the Ignorant—and the sneers of fashionable mornility which ucans a great plan of "ill fame and assignation houses." Nature is too honest doctrine for the bridal heds of false aristocracy.

What mean the unity of public atrocities from church treasury rings, and social oppositions to the rooting out of truth that has got hose at last? It means, that in the first place, the true science of "love" must be understood—for love is the life of the world. St. Paul said, Love is of God, and this is the argument of Victoria C. Woodhull, and the love of God is not subject to a code of conventional laws—it lives by mutual attraction which means truth and purity. God's love knows no lust, it can have none, and the whole system of compulsion, of policy, which we employ in the morni church, religious lawful love has no part in st. All we ask for, is love in its real meaning, freed from the inquisitorial arrogations and simple simperings of the human law. Where are the wits of the churches and the pious leaders in morality that that one sentence, "In heaven they are neither married or given in marriage," does not open their blind eyes and show them the meaning of free love, which is as far from free lord as the heavens are above the earth. But never mind,—let us he calm, the high intelligences which govern us are nonchalently holding the plough of trult which is ready to o'er turn the *old exhaustal* earth, of pagnaism—to drop in the new seed of radicalism in the form of social, political and religious stripes for the heights of

oppositions.

If it were not time for the discussion of "Love," it would not come among us: if it were not time for Mrs. Woodhull to be revited and crucifed, it would not be. 'Look back for twenty ears, see how all things have ripened perfectly—ripened and rotted that new measures should come forth, see how all religious, political, and social life has become thoroughly rotten. The law of life must be obeyednewness out of decay; and who dare rise up, and attempt to muzzle God when he speaks through the mouths of those whom he ap-

points? How dare we condemn him when he plainly advertises on the walls of Babylon." If am ready, I have watched the roll of centuries, I have seen the generations pass away in their said misconstructions of my laws; but I cannot disturb eaths and effect, action, and reaction. I cannot leap dreats—they pass in saiform order—I cannot disturb and not not not leap dreats—they pass in saiform order—I cannot disturb ny forces until they are ready, but now, children of the nineteenth century, I am ready, I rejoice that the day has arrived when I will unbeare and rock as in a cradle the souls of all peoples, and they shall cry out with the collo of social pains which I will not heat, until you take my soothing syrup, named unbiased in restigation."

Friends, bear in mind what I have told you; investigate the natural laws of God and you will find Mrs. Woodhull can no more help her present mission than she can help the Sun's rising to morrow morning. Look back, go with me into the retrospect path a little; see how it is strewn with the crosses of reformers; those persons skirmishing in advance of their age. See, from Jesus to the present Christs, how certain ones must suffer and be lashed to the bars of persecution, wear the crown of thorns, be pierced in the side, nailed through the hands and feet, drinking the gall that succeeding generations may walk in the paths of love and peace. If you are constitutionally third, skepilical, neargaphied, then wait till you throw off your taints, and do not condemn. Do not call the reformers fools, nomines, and hold your selves to be the wise ones; you may be the fools and maniacs after all. You know insane people always think others insane.

We do not think you insane; only a little steepy. You need shaking, and so God has sent forth the shakers. Gory that you live when you may be permitted to take the trowed of regeneration and add a little to take the trowed of regeneration and add a little to take the trowed. Howe of the propers of the propers of the propers of the propers of t

were attended by some eighteen hundred persons.

The fifteen dollars appropriated by the board for the purchase of papers containing the report of our second annual meeting has been expended in that way, and the papers distributed. We have also distributed over two hundred and fifty Spiritualist papers donated by Dr. Child, and some six hundred at the personal expense of the president of the society. The expense incurred in holding the public circles, and also the expense of a few of the meetings, has not been reported to the board; but it was, in each of these cases, raised either by private donation or door fee.

The expenses reported for meetings is --Raised at the meetings by subscriptions and coll tions - 183,12

Which was drawn from the treasury.

The labors of our society could be greatly extended, and with encouraging success, if larger funds were placed at its disposal.

The meetings held have, in several localities, been followed by a rapidly-increasing interest in Spiritualism, the holding of numerous private circles, and the developing, to a greater of less extent, of many nediums. The glant strides of this great truth of spirit communion have astonished, as well as perplexed, the theological conservatism in the midst of which we have been laboring, while the dear ministering spirits, with their baptism of regeneration—their heavenly promptings, have swept and garnished the earthly tabernacies of some of the wellers in this fundance sphere. As a result of their labors, we have seen uscless and perniculus indulgences laid aside and the repovated sonls buoyed up by aspirations which only a knowledge of the facts of a spiritual existence can give.

Limited as is the work we are able to report.

cious indulgences laid aside and the regovated souls buoyed up by appirations which only a knowledge of the facts of a spiritual existence can give.

Limited as is the work we are able to report, nevertheless, we feel that there is much cause for encouragement. Much of the time we have been inactive for want of funds sufficient to prosecute the work vigorously. He would beg leave to remind you that "the New Jersey State Society of Spiritualists and Friends of Progress," though bearing a very imposing name, and embracing the entire state within the area of its legitimate labors, nevertheless, has not a very numerous membership, but, if each member of the society would feel himself responsible for his share of the life, activity, and usefulness of the society would feel himself responsible for his share of the life, activity, and usefulness of the society and the latence of the society. We hear, of the one of the latence of the society.

Our experience convinces us that it is impossible to delegate to an executive board all the responsibilities and power of the individuals who compose a society. We hear, not only among ourselves, but on every side, complaints of the inefficiency of organizations. We hear it said, "They have done nothing," "They are lifeless," etc.; while the facts are, that they have attempted to delegate all their activity and efficiency to a few individuals. At first, this may be doubted, because those individual members who are not of the board may, many of them, be carnest advocates of Spiritualism and workers for human progress, but we point you to the fact that if they do work it is not recognized as part of the labor of the organization, either state or national, to which they belong. In our opinion this very fact has two injurious consequences; one is, to discourage individual effort; the other, to lessen the apparent ability and utility of organizations.

Your board would have taken pleasure in presenting such a report as would have left.

rent ability and utility of organzations.
Your board would have taken pleasure in presenting such a report as would "see left every individual member credited with his or her entire labors, and made the society to consist of as many workers as members, rather than of so few as it apparently does under the present system; but of course we have no statistics at our command to show the amount of that work.

itatics at our command to show the amount of that work.

Yet, as every pebble helps to pile up the mountain, so all the missionary labor performed by the individual members of our society help to so broadcast the startling facts and glorious truths of this spiritual revelation, helps disseminate a knowledge which shall enrobe the soul with new and more glorious conceptions, as the sunshine clothes and re-clothes the earth with more beautiful and more sublimated-vendure.

with more beautiful and more sublimated verdure.

By the cheering love and inspiring words of dear ones who dwell in spirit life, we are being led, as willing students, up toward that high table ground of spiritual perceptions, where life with its relation, laws, and destiny stands revealed in such a light as makes this "vale of learn" a cheery antercome, to the brighter life beyond. Finding that there is to

the public mind a demand for the consolation that Spiritualism affords, we can but look forward with many anticipations to the futul labors of this association.

STACY TAYLOR,

President of Excedive Committee.

SUSAN C. WATERS

EVERTER SESSION.—The meeting was called to order by the President. Dr. Henry T. Child, on behalf of the business committee, offered the following names, as officers for the energy car:

sident, Dr. Ervi K. Coonley, Vincland, N. J. Vice President, Dr. Geo. Haskell, An-cora, N. J. Vice President, Ornin Paccard, Camden, 2d Vice Pro N. J.

N. J.

Secretary, ELLEN DICKENSON, Vineland, N.J.

Treasurer, STACY TAYLOR, Crosswicks, N. J.

Executive Committee.

Scientice Committee,
EDWARD VERINON, Bordentown, N. J.
JOHN F. CHEW, Camden N. J.
ALPRED B. WILKENSON, Camden, N. J.
JOHN S. GROWN, VICTOR OF THE CONTROL OF THE CONTROL
DR. CLAPT, Trenton, N. J.
BESU, F. REED, Gloucester, N. J.
GEONGE W. PRIESSY, Hammonton, N. J.
GROVER STEWART, Newark, N. J.

They were unanimously elected. Mrs. King-mandelivered an able and eloquent address, and after a few remarks by Dr. H. T. Child, the meeting adjourned.

ILLINOIS.

Henry County Spiritual Quarterly

The Association met in the City Hali, Genesco, Saturday, Nov. 28th, at ten o'clock, P. M. The usual committees were appointed. The aftermoon was spent in conference, which was spiritually engaged in by many. Opened by reading a poen entitled "Life," from Lizzie Doten. EVENIOS SESSION.

A short season was again spent in conference, after which, Dr. Dum delivered an able lecture from the topic, "Spiritualism and objections thereto considered."

From the topic, "Spiritualism and objections Energto considered,"

SUNDAY MORNING SESSION.

A poem was read by Dr. Dunn called "The Spirit
Child." This was followed by a short conference,
when the committee on resolutions reported the
Dischord That religion is an essential/element of
Dischord That religion is an essential/element of
our nature, permeating the whole nun and reaching to every department of life; and that the first
aim of Spiritualists should be to make their overy
day life the embodiment of their religion.
Research: That greater devotion and sacrifice, together with unity of action, is imperatively deResearch: That we recognize and fellowship every

manded.

Resolved: That we recognize and fellowship every
effort tending to liberalize, unfold, and purify mankind.

kind: susuing to liberalize, unfold, and parity man-Resolved? That spiritual and liberal literature, in the form of books and periodicals, receives too little patronage. Resolved? That those addicted to crime and error and those in prison, receive from us too much neg-legated. That earth and benefits the control of th

solved? That earth and heaven; the physical, ial, and spiritual, have a natural relation, and sings are but the manifestation of the life of

all things are but the manifestation of the life of God.

The resolutions were adopted. A short and perment lecture upon the subject of, "Religion" was given by E. S. Roberts, followed by a brief and instruction of the life of the lif

WHEREAS, we as a people, delive in the equal rights of all human beings, rebagnizing one common parentage, hence one family, therefore, Rassdeed, That the privilege of the elective franchise is the legitimate right of woman, and should be extended to her.

The evening closed by listening to another eloquent and sout-filling lecture from Dr. Dunn, upon quent and sout-filling lecture from Dr. Dunn, upon the properties of the inclement weather, as a whole, we had a good time—a success—and the cause was forwarded. The citizens of Genesso are unfing the spiritualists to bring Dr. Dunn back to their city during the winter.

C. H. Dorr, Sze'y.

C. H. Dorv, See'y.

Letter from Robert Dale Owen.

BROTHER JONES:—I am not a rich man, even the old fashloned sense of the term. Sometimes with the old fashloned sense of the term. Sometimes with the base of the term. Sometimes as the work of the propher of the proph

city, it is really becoming quite respectable to be port. In the shape of twenty copies of "The Debatable Land," which you will receive by express. I ought Land," which you will receive by express. I ought receive the state of the state of

New York, Dec. 1st, 1871.

Thank you, dear brother, in behalf of those who will be most beneatted by your kindness. Good angels will inspire hundreds to purchase your most valuable works, when they learn of this generous valuable works, when they learn of this generous act,—those who might neglect to read it but from liner promptings insatiable. On our own part, we feel very gratfeul for the personal benefit. The books will sell for eash, and we shall have the use of it, while paying it as you suggest during the easing year.—En. Journal.

Spirit Pictures.

BROTRIEM JONES:—I wish to inform all under whose notice this may appear, that as far as my experience goes, the taking of spirit pictures is not a falture or humburg, but a grand success. I got nine results recently at the gallery of Madison Do-horty, Indianapolis, Ind.

nine results recently at the gallery of Madison Doherty, Indianapolis, Ind.

The most sanguine skeptics could not fail to
discover that the pictures were those of departed
spirits.

Of them I recognized as being the picture
of my slater Emma, who passed to the higher
life some eight years ago.

The world moves on. We, as Spiritualists, have
the satisfaction of knowing that we can communicate with loved ones gone before; also that their
likeness can be taken, though they stand upon the
shores of the former Land. When will the bigored and superstitious cease their cry of "Humburgt"
munical Excellent and When will the bigormunical Excellent and when will the bigormunical Excellent and provided a spirit own

All who wish spirit pictures, send a photograph
to Madison Doberty, spirit srits, 9 and 98 East
Washington street, Indianapolis, Ind., inclosing
three dollars, and you will no doubt receive satisfaction.

Chiesson III. Des Sth.

to life a large and the second of the second

A. A. Nos.

ante-room to the g that there is in Chicago, Di., Dec. 8th.

Arts and Sciences.

Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Ad-dress Lock Box 333, Mobile, Ala.

(NUMBER TEX.)
Light, Heat, and Electricity.

So long and so strong has professional opinion barricaded itself against all innovation, and so superficially dogmatic has been its self-assume, that our best observers and thinkers, to avoid profitless collision, have in the main merely observed and thought for themselves.

the main mercy themselves.

The modern achievements of art and science, The modern achievements of art and science, however, have so far pioneered the fore-grounds of false assumption, as to awaken a sleepless spirit of enterprise in the new-opened fields of practical pursuit, and thus inspire in the humbler classes an individual feeling, that rebels at the self-sufficient dictum of pre-conceived opinion demanding pompous support from the hand to mouth produce of servite toil.

A new on the commitmed demand upon the

servile toil.

A new era has seemingly dawned upon the world,—reason, intuition, and their household. Dogmatism, skepticism, poesy, art, science, deduction, and others, have voyaged from the orient to the occident; seen the horizon and surrounding of mortal sundown, and are now better able to see and appreciate the gray streaks of immortal morn being ushered in.

Research

ushered in.

Research, observation, and analytic deduction are flow taking their position, and teaching in the main as they never taught before, particularly among a class of liberal thinkers, who have cast off the inglorious chains of oligotry and superstition, and dare to think for themselves; liberal thinkers, who admit the actual availability of impressional thoughts, sentiments, impulses, improved views, feelings, and instructions of the gone before. It is of such, to such, and for such, nature would now speak words of light, of encouragement, and hopeful, prospective consolation.

Though the arts and sciences are daily assuming a more mature and permanent position, yet it must be remembered, they are in their infancy, and correspondingly weak and immature, and need the claborative aid and support of aspiring humanity's best ability and care. Premising thus, we advance to the consideration of light, heat, and electricity.

Eac 'f these wonderful measures of force have usually been considered separate, and even in that respect, as a world of study in themselves. We, however, group them together, because of their seeming inseparable alliance to each other, and we open the subject with a quotation of the closing remarks of the 'Genius of Science,' as a fundamentally officialing in our "Panthesian Voyage Over the Main of Human Life" [upga 36].

Having closed his moraing exercise, he said in conclusion: "My young friends, light, heat, and electricity, though seemingly powerless as agents, have ever held unbounded sway in elaborating and controlling the ever-varied range of infinite condition. Though possessing no comprehended weight, form, or proportion outside of their relationship to the conditions through which they move, yet, it is in their province to wreek worlds in the pathway and the

which a nature-inspired understanding alone can give.

Light is a manifestation of the less restricted motion (chercal) going on, as between remoter climinative centers and absorbing circumferences. Heat is a familestation of the more restricted (ma.-rial) motion going on between less remote climinative centers and absorbing circumferences, while electricity is the comparative life-balance of all condition and relation, through which light and heat, as polarizing and depolarizing vicegreats serve in their functional or elaborative form.

Light and its varied colors have the power of polarizing and depolarizing centers and surroundings. If we transmit light through a plano-conical prismatic lens on a black spot made on a white sheet of paper, we produce a circular spectrum round the spot a few inches distant, reversing the ordinary prismatic spectrum from red, yellow, and blue, to blue, red and yellow with exterior white. Again, if we transmit the light as in the above instance, on a white spot on a sheet of black paper, we produce a circular spectrum round the white spot, giving us the order of the ordinary prismatic spectrum the usual order, of the Each ray of light on undergoing prismatic decomposition, proves to be a sheath of seven ultimate rays, all of which, save the red, yellow, and blue, are compounds of them. (Ryb) To remember the order of all the rays of the solar spectrum, fix the word Y I B G Y O R vilogvor which consists of the initials of the rays violet, indigo, blue, green, yellow, orange, and red, ranging from the most to the least refracted. The word R Y B—rib will, on the converse give the three primitive rays red, yellow, and blue, ranging from the least to the most refracted.

Transparent substances allow the passage of may, with an aberration so slight, as to retain visible forms. Translucent substances refract out all d

substances resist light; yet, when depolarized, undergo combustion giving out both light and heat.

Nearly all substances, whether solid, liquid, or gaseous, refract in transmitting rays of light, and so nearly all substances, on undergoing depolarization, either absorb or radiate heat, the one always being as free in one direction as the other. Light and heat alike, pass at the rate of one hundred and ninety-two thousand miles per second, both it is claimed diminishing in intensity, as they pass outward from their climinative centers. If so, we would respectfully suggest to the Orthodox Devil, the propriety of "undulating" or "waving" his headquarters to the sun as a pernanent point in convenience and economy. The old gentleman could, with all his admitted shrewdness, wiggle it through on the underlatory scrpentarian wave wiggle in five minutes by the journals chromometer. Joking aside, there has been enough learned rain power wasted on these, to us senseless assumptions, to have made, if properly applied, some half a dozen young solar systems.

Suffice it, there is an universal sensorium commune, accessible to all sepastion clothed in transmissive organism in receptive order. To give something of an idea of the ritionale of the premises, let us belance clearnabling it, turonign a property conferenced in transmissive organism in receptive order. To give something of an idea of the ritionale of the premises, let us belance clearnabling it, turonign a property conferenced in the same lessant through as many thousand registers as you could locate on the road, and before it started by the Almange; and on arriving at California, it would/have stopped there in alience, not even having left a complete signal on the route, had it not been permitted to return through the California office to the earth and report to the earth's magnetic sensorium commune of its mystic labor done. According to our undulative wave theory friends, the current would have wave theory friends, the current would have subject to the work of the

Letter from Bell A. Chamberlain

Dean Brotters .—How deeply I regret your misfortume. I more than ever desire the "most of all
ovil" now that I might do so much good by it, but
wishes will not help you, and the only thing I can
do is to work for subscribers for you. I shall not
avail myself of your kind agency offers; all I seesis for you to show me how I can help you more.
Could I sell books or any thing 'cles here to help
you? Am ready to do all I can, and do not want
not be not began my
large in Humboldte as J. I have not began my
large in Humboldte as J. I have not began my
large in Humboldte as ca, which left us almost a
wreck. We were ten days going from San Francisco, a distance of shout two humden and fifty
miles. But safe at home now—united—before a
scattered family—I hope soon to commence my inbors here, and believe the good sind kind augels
past, well be my gulde and inspiration in times to
I would like through your valuable columns to.

Urwand of forty thousand bottles of Nature's Hair Restorative were sold from Jan 1st to June 1st, which fact tills its own story. It is so clean, and looks so nice that the ladies are all delighted with it. Dee advertis-

List of Lecturers.

The Psalms of Life. A COMPILATION OF

ng the Spiritual, Progressive, and Sentiment of the Present Age.

BY JOHN S. ADAMS.

BY JOHN 8. ADAMS.

This work has been prepared with special reference to the large and increasing demand for a rolume expressing the sentiments and views of the advanced minds of the present times, and meeting the requirements of every species of Reform. It is entirely free of Sectationism, of all the theological dogmas of the past, and fully recognizes the prevence and ministration of split is every condition of life on earth.

This book contains the bundred and twenty-two choice selections of poetry, with suitable music on each page from Handel, Hudgen, Mozart, and other Distinguished Composers.

Composers,
It composers,
It completes the advantage of "Hymn" and "Tune"
cach. It is prefaced with a Classification of Subjects,
and Complete Indexes of First Lines, Tunes, and Metres,
and beling of convenient size, is generally accepted as the
Standard Music Book of Spiritualism, Radicalism, and
openeral Referen

Nandard Name: Bookers of the LECTURE-ROOM and the Holke desirable for the LECTURE-ROOM and the HOMES OF THE PROPLE.

HOMES OF THE PEOPLE.

"I think there is in the book a greater proportion—I
think longth to say a greater neason—of heautiful and
truly spiritual poetry than in any other collection I have
seen, whatever the size of the volume."

Rev. John Pierpost.

Price, Paper Cover, 50 cents; postage 6 cents. Board Covers, 65 cents; postage 12 cents. Cloth-bound, 80 cts.; postage 16 cents. *.* For sale by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

The Lyceum Guide.

SONGS, HYMNS, AND CHANTS. LESSONS, READINGS, AND RECITATIONS,

Marches and Calisthenics,

(WITH HAUSTRATIONS,)

Together with

Programmes and Exercises,

PROGRESSIVE SUNDAY LYCEUMS.

THE NEW BOOK FOR SUNDAY LYCEUMS CON

o For sale, wholesale and retail, by the Religio-Phil-phical Publishing House, 180 Fourth Ave., Chicago.

THE LAW OF MARRIAGE. BY. C. L. JAMES.

An exhaustive argument in favor of liberal divorce legis lation. For sale at this office, price 25 cents; postage

Mediums' Directory.

The RELEGIO PHILADOPHICAL JOURNAL COMPARED TO THE RELEGIOUS AND THE METHOD TH

Bangs Children, 27 S. Morgan street, Dr. C. A. Barnes, 141 S. Halsted street, Mrs. S. Elfoffer, rear of 541 State St., on Vider, DeVolf, 160 W. Madloon street, Mrs. M. Jenks, 176 W. Van Buren street, Dr. S. L. McFadden and wife, 358 W. Madlott, Nr. Phyb. C. Norwood, 53 N. Halsted St. Mrs. Phyb. C. Norwood, 53 N. Halsted St. Mrs. A. H. Rohlmon, 148 Fourth Ave. *17 Mrs. S. T. Vilber, 633 Indiana Av. T. J. Willow, and W. Handolph street.

Philadelphia.

Mrs. S. A. Anthony. W. Cor. Thi and Cathari Miss A. M. Bulwer, 1229 S. 11th street.

Peter Beltel, 229 N. 12th street.

Peter Beltel, 229 N. 12th street.

Hr. Silace, 138 S. 10th street.

Mrs. Sarah M. Buckwalter, 1907 M. Vernon sirv Mrs. Sarah M. Buckwalter, 1907 M. Vernon sirv Mrs. Emily Dick. 288 Race street.

Mrs. Glanding, 1714 Warmock street.

Mrs. Glanding, 1714 Warmock street.

Mrs. Annel Good'clayer, 412 Enterprise street.

Mrs. Annel Good'clayer, 412 Enterprise street.

Mrs. Glanding, 224 S. 281 Race street. iso Jessey N. Goodell, 1546 Chestnat atree, Annie Goodellow, 442 Easterprise str. Candinagon, 120 Charles etc., Charles of the Control of the

Dr. H. D. Storer.
Mrs. Julia M. Priend, 116 Harrison Ave.
Mrs. Julia M. Priend, 116 Harrison Ave.
Mrs. S. J. Stickney, 333 Trymont street.
Mrs. A. C. Latham, 202 Washington street
Freenan Hacks, Seware Place.
Mrs. A. C. Latham, 202 Washington street
Freenan Hacks, Seware Place.
Mrs. L. W. Letter, 120 W. Sprindreld street.
Mrs. A. S. Edridge, 1 Duk street.
Mrs. M. M. Hady, 155 W. Concrost street.
Mrs. M. M. Stady, 155 W. Concrost street.
Mrs. F. C. Dexley, 281 Tremout street.
Mrs. F. C. Dexley, 281 Tremout street.

New York City.

Mrs. H. C. Auraud, 157 Sixth Ave. Jennie Danforth, 54 Le Nagran Ave. Miss Rlanch Foley, 63 Third Ave. Miss H. N. Read, 137 Sixth Ave. Mrs. H. Seymonr, 140 Blecker street. Mrs. J. Cotton, 247 E. 31st street. J. William Van Namee, 420 Fourth Ave.

Aurora, III. Mrs. A. C. Smith. Mrs. A. Swift.

Miss Helen Grover. Mrs. M. E. Getchell, 413 E. Main street. Dr. Mary Lewis. Mrs. E. W. Balcon. *; Mrs. F. A. Lozan.

Milwaukee, Wis.

filwaukee street. W. W. Herring, 121 Spring street. Mrs. Carrie B. Wright, 440 East Water street

Rockford, Ill.
Samuel Smith, box 1239.
Mrs. M. Colson.

Mrs. M. Colson.

Richmond, Ind.

Francis S. Haswell, 26 N. Marlon street.
Dr. Samuel Maxwell, 72 S. Sixth street.

St. Charles, Ill.
Mrs. Leonard Howard, *;
B. F. Kayner, x.n.*

Miscellaneous

B. F. Rayner, N.B.

Tiscellaneous?

Mrs. Orrin Abbott, Minneapolis, Minn.

Lodema Ateocol, Lake Milk, Wis.

M. A. Amphlett, Dayton, Ohio.

M. A. Amphlett, Dayton, Ohio.

Mrs. Man, Dayton, Ohio.

Mrs. Man, Dayton, Dayton, Ohio.

Mrs. Man, Dayton, Dayton, Ohio.

Mrs. C. J. Blair, 166 Ilde street, Salern, Mass., J.

Mrs. C. Millin, 166 Ilde street, Salern, Mass., J.

Mrs. C. Millin, Green Garden, Bl.;

Mrs. J. P. Currier, Cincinnant, Ohio.

Mrs. J. Mrs., Carlotte, J. Hoffman, Hocky, Cheveland, O. Doherty, and Parcell, Indianapolis, Ind., George, M. Darton, Algons, 1692,

Mrs. C. K. Eversel, Springfield, Ma.;

Mrs. C. K. Eversel, Springfield, Ma.;

Mrs. D. K. Milling, Mrs. Mrs. Mrs. C. Milling, Dayton, Dayton, Mrs. C. M. Seller, Dayton, Mrs. C. M. Reiller, Dayton, Mrs. M. Reiller, Dayton, Mrs. M. R. Fayler, Dayton, Mrs. M. R. Seller, Dayton, Mrs. M. R. Gay, Cunsalott, New York.

Mrs. Willey, Dayton, Mrs. M. M. Reiller, Mrs. M. Reiller, Mrs. W. M. Reiller, Mrs. Columbus, Q. Mrs. Will. Lag., Vannadoux, Concellent, Mrs. M. Holland, 280 Upper Boundway, Concellent

Mrs. Win, L. Gay, Cumastota, New York.
Dr. J. M. Bolland, 200 Upper Brandway, Connell Bluts,
L. B. Handlitot, 128 Kearney R., San Francisco,
Judge D. L. Boy, Mobile, Ala.
L. S. Hamilton, Belolt, Wis.
Dr. E. Heal, 28 Whitehall street, Atlanta, Ga.
L. S. Hamilton, Belolt, Wis.
Dr. E. Heal, 28 Whitehall street, Atlanta, Ga.
Minnie Jefferson i Travelling.
Mrs. S. A. Jessene, Bridgewater, V.;
Dr. P. T. Johnson, V. Pollanti, Mich.
Dr. P. T. Johnson, V. Pollanti, Mich.
Mrs. B. Chassen, Enderwater, V.;
Mrs. B. H. Leonard, II Onasco street, Auburn., N. Y.
Mrs. B. Chassen, Carlot, Chase & Co., 601 North
Mrs. B. C. Moore, care W. Chase & Co., 601 North
Mrs. B. Chassen, Company, Mrs.
Mrs. D. Odell, Waterloo, N. Y.
Mrs. D. Odell, Waterloo, N. Y.
Mrs. D. Odell, Waterloo, N. Y.
Mrs. A. Neshit, Cannon-Shur, Mich.
Nettle Pine, South Bend, Ind.
Nettle Pine, South Bend, Ind.
Mrs. P. W. Stephens, cast dole of 4th street, Dresson
and J. Sacramento,
I. R. Sherman, Galanna, Obio.
A. Thomas, Lynden Station, Ohio.
P. Simon Van Etten, Corrung, N. Y.
Warren Wight, Waterloo, Seneca Co., N. Y.
Soriff, Artists.

* Healer ...

Spirit Artists.

Psychometrist.

Basiness and Test.

Writing and Drawing.

Physical Manifestatio

Answering Sealed Let

Solemnizing Marriage

PARTURITION WITHOUT PAIN;

OR

of Directions for Avoiding most of the sand Dangers of Child-Bearing.

EDITED BY R. L. HOLARDON, R. D.

BRIOT of the Hereld of Health.

CONTRIBUTES:

Healthfulness of Child-bearing.

Healthfulness of Child-bearing.

Heddel Opinions as to Recaping Pain.

Preparation for Materinity.

Exercised during Preparator,

The Site Bath, and Rathing generally.

The Site Bath, and Rathing generally.

The Lilments of Preparator,

The Allments of Preparator, and Remedies.

Female Physicians, Ahesthetics.

E. Sh.00; Possage free. Female rayscums, amending E : \$1.00; postage froe.
Sale, wholesale and retail, by the Extissionical Publishino House, 150 Fourth Avenue

NATURE'S HAIR RESTORATIVE



Contains no Lac Sullyun, no Sugar of Lead, no Litharde, no Nithate of Sillyer, and is entirely free from the poisonous and health-destroying drugs used in other half preparations.

Insistration and creates and the property of the property of the property SAFE, CLEAN, and EFFICIENT-developments and prevents the hair from becoming geniparts a soft, glossy appearance, removes dandruff, a cool and refreshing to the head, checks the hair from Balling off, and relovers it, to a great existen, when prematurely lost, prevents headachee, cares all humors, cultaneous cruptlens, and manstand heat. As a tracting for the property of the property of

THE HISTORY

MODERN AMERICAN SPIRITUALISM:

A TWENTY YEARS' RECORD

Op THE
ding and Unprecedented Open Communion between Earth and the
World of Spirits.

ONE VOLUME, LARGE OCTAYO, SIX HUNDRED PAGES.
FOURTEEN SCIERON STEEL ENGLAYINGS.
ACTOGRAPHS OF SERIES.
DARBHAN OF THE SPHERES, EXECUTED BY SPIRITS.
WOOD CUTS AND LATHOODAPHIC PLATES.
The whole splendidly printed on thirdly paper, with extra

By Emma Hardinge.

This wonderful and thrilling history has been gathered up from the annals of thirty-two States by the author largest of the spirits and the state of the spirits and the state of the spirits and the spirits and the state of the spirits. The spirits are spirits and the spirits and states, and Canada; Origin and History of Dark Greek, inaugurated by spirits who tived on this plante her intoscand rears ago; the spirits and brief of the spirits and the spirits who tived on the jacknet her intoscand rears ago; the spirits and spirits and spirits. The spirits are spirits and spi

Price, \$3.50; postage, 50 cents.

An Abridged Edition. Containing overything but the engravings, has just been ssued. Price \$2.75; pastage 33 cents.

a. For sale, wholesale and retail, by the Religio-Philoophical Publishing House, 130 Fourth Ave., Chicago.

PLANCHETTE:

The Despair of Science.

A very full account of ern American Spiritualism, its Phenon the Various Theories Reparding it,

Survey of French Spiritualism.

BY EPES SARGENT

Search where thou wilt, and let thy reason go To ransom truth—even to the abyes below." This invaluable work is already widely known, having passed through several editions, and still continues in great demand.

Price, \$1.25; postage 16 cents.

a For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Looking Beyond.

Life, Soul, Spirit Celestial Body.

*4 For sale, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Ave., Chicago.

THE HIEROPHANT:

GLEANINGS FROM THE PAST. Being an exposition of Brancat Astronovary and the symbolism and mysterias on which were founded all Antechne Religious and Secret Sectient. Also are replanation of the Dark Satton and Secret Sectient. Also are replanation of the Dark Satton and Dalach Satton Charles and Observations of the Modern Christian Charches.

By G. O. Stewart, Newark, New Jersey, Price \$1.00; postage if cents.

*** For each wholesake and vedail, by the Religio-Philosophical Publishing House, 130 Fourth Are., Chicago.

Philosophy of Creation,

Unfolding the laws of the Progressive Development of Nata and embracing the Philosophy of Man 6 Spirit World. By Thomas Palna, I hand of Horsce Wood, Medium. Parties; postage 4 cents. For mice the office of the paper.

Religis-Philosophical Fournal

TOR, PUBLISHER AND PROP

Religio-Philosophical Journal.

OO per year, in Advance \$ 3.50 at one of the Fly comb for Thru Months on Trial, To NEW SUBSCRIBERS.

al Publishi All letters and command cations should be S. S. Joseps, 350 Fourth Avenue, Chicago,

NEWSPAPER DECIS

on who takes a paper regularly from the sether directed to his name or another's, or

this office.

Those the margin of each paper, or upon the wrapper, the found a statement of the time to which payment will be found a statement of the time to which payment has been been been a found to be stated to be stated as a found to be stated than:

John Smith 1Dec 0."

John Smith 1Dec 0."

CHICAGO, SATURDAY, DECEMBER 23, 1871.

A SEARCH AFTER GOD.

e Strange Light—The Indians—The Dead Gods—Th Army of Progress Advancing, and God Retreating.

(NUMBER LXVI.) On one of our western prairies there lived a gentleman of an investigating turn of mind, whose whole time was devoted to studying the history and peculiar habits of the Indians. They worshiped the Great Spirit,-they saw him in all the manifestations of life-saw him him in all the manifestations of life—saw him in the moving clouds, heard him in the wind, witnessed his smile in the lightning's flash, gazed with astonishment and awe at the wild turbulent storm and tornado. Believing in the existence of the Great Spirit, they pictured for themselves in the Spirit World, all those access which their vivid imaginations could give expression to here. The forests were full of deers, the river of fishes, the ky always bors a deep cerulean appearance, the breezes were impregnated with the balm of a thousand flowers, and all nature seemed to conform to their peculiar notions. The Indian in his leafy home, listening to the tread of the wild gazelle or deer, or under the luxuriant branches of the trees, holding communion with the Spirit World, exhibited at times that true nobility and grandeur of soul that any white man might well be proud of. Their devotion was peculiar; their worship without ostentation or affectation. Reafred in the forest, cultured in the school of nature, there bubbled in their soul a strange sentiment, that found expression in all conditions of life. The Indian, however, must have his God—he know one exists, and whenever an obstruction confrents him that his mind cannot comprehend, or eyes detect its peculiar nature, he forthwith declares that the Great Spirit is connected therewith! But once upon a time we witnessed a strange commotion among several tribes of Indians who had collected together to hold a council in reference to their mutual interests. They were in a dense forest. The night was unausually dark,—the heavens seemed to be covered by one-dense, dark, dismal cloud, that beat back the light of the stars and moon. There was a gentle breeze stirring, but all through that vast throng there was a strange outlinous silence. All at once, high in the heavens, a bright blue light, in the heavens, a bright blue light, in the heavens, a bright blue light, in the heavens, a bright light of the future? All the eyes in that surging mass were on that bright light s

appeared as on the night previous. The third night it came again, presenting a bright orange light, and remaining the usual time, disappeared. The next night, another colored light came forth, but soon vanished, and was never seen again. This, indeed, was a strange phenomenon—one calculated to excite within the mind of these untutored Indians a superstitious feeling. They knew it was the eye of the Great Spirit, and among that vast throng, there was not one who dissented from that opinion. But we knew differently—an ingenious Yankee had sent a kite forth with this light upon it, and the superstitious notions of the Indians were aroused, and they converted it into the "eye" of the Great Spirit. They could not see the ingeniously constructed kite, or the string that held it in its place, or the lamp that contained the oil, hence, what else would you ascribe the phenomenon to but a supernatural agency? All through the earth's sphere, in all departments of life, in every condition of society, the same contracted notions exist in reference to God. Some place him in a golden-paved heaven where angels with wide-spread wings and golden harps are constantly before him, chanting his praise; others enlarge the eye of the Great Spirit until it fills all space, while others, assign him various places in creation, which their own imagination can alone picture.

The Indians who witnessed that light little thought that an ingenious Yankee was instrumental in sending it to the beavens to excite within their mind peculiar notions in reference

The Indians who witnessed that light little thought that an ingenious Yankee was instrumental in sending it to the heavens to excite within their mind peculiar notions in reference to Deity. There was an obstruction to their understanding,—their mind could not interposit is nature, or penetrate its meaning, and, like all pagan or Christian people, they ascribed a tiod thereto. Render the obstruction transparvet, so all can see its interior workings, and at that very moment the God within it will take his departure like a coward, like a miserable politroon, and he will not stop his retreat until he finds another obstruction to the understanding of man, and there he will remain, until the nature of that is comprehended, and thus onward forever!

understanding of man, and there he will remain, until the nature of that is comprehended, and thus onward forever!

The world to-day needs plain talk. The old Orthodox philosophers are not all dead; they are constantly seeing "lights" in the heaven, and like the illiterate Indians, ascribe a God thereto. Obstructions to our progress, to our advancement, always contain something for a time that the human mind cannot grasp. When thoroughly understoody the God vanishes like a will o'the wisp. It is true that in that little light which oscillated above the heads of those Indians, the more advanced children of earth connect no God therewith; but with those "greater lights," with Jupiter, Uranus, Mars, Venus, and the Sun, that deck the firmament, they know a God is connected with them—impossible for it to be otherwise! But as God vanished from the lesser light, so will he vanish from the greater lights that shed their soft silvery influence from the sky above. As he rotreated from the former, so he will from the latter!

ahove. As he rotreated from the former, so he will from the latter?

It is said, that God was connected with the Chicago fonfagration—ordered it—sent the Fire Fiend with torches to proceed the flames. The Rev. Granville Moody of the Methodist church in Cincinnati has been preaching an occasional sermon on "Fire"—in his pre-liminary prayer alluded to the calamity which has befallen Chicago, and attributed it to the fact that the city recently gave a majority vote against Sunday and the Liquor Lawa, The Rev. Mr. Moody likewise found in the fire "a retributive judgment on a city which has shown such a devotion in its worship to the Golden Calf." The Rev. Mr. Moody is clearly of the opinion that when cities sink to a certain depth of iniquity, the Almighty makes it his particular business to destroy them; and the following are cited as instances of those which either have been destroyed, or may expect to be destroyed, on account of their sink.

Chicago. Sodom, Sodom, Connorna, Herculaneum, Boston, Tyre, Chicago.

Mr. Moody true to the promptings of his own ignorance and diminutive intellect, sees in this large fire a God. Had he witnessed that "lesser light" in the forest, he would have regarded that, too, as a visitation of God. Just one step in advance of the Negro and Indian, like a bigoted ignoramous, he steps aside from common sense, and makes the most ridiculous assertions that we ever heard uttered by any person who pretended to be endowed with common sense. His ignorance, his obtuse intellect, his want of comprehension prompts him to accept a dogma that will vanish like a dewdrop before the hot rays of the sun, when he shall have advanced sufficiently up progression's ladder.

Obstructions to our progress originate all the gods the world to-day has, or ever did have. The moment top become illuminated so the mind can understand their nature, the God threrein becomes ashaned of himself, and off he goes to the next, electromical to keep forever out of the sight of the children of earth. No longer connected wit

pelled to retreat. Behind them the ground is covered with the ghastly remains of unnumbered gods. The Orthodox God. Indeous in his moral aspect, hideous in allhist transactions with men, is prostrate on the ground a putrid mass. Brahm the Hindoo's god, lies near him, while on all sides may be seen the delities of more primitive times. Before them is the grand Army of Progress. On it goes; its aim is upward toward the starry heights. Behind it were obstructions, but brave, skillful and vigilant,—it overcame them, drove the imaginary god therefrom. Thus it will ever be. The gods of one age are destroyed by the advance of civilization. They are only weeds, obnoxious plants, that germinate in the mind when it sees an obstruction for nature that it cannot surmount. Pluck them up, Do not allow them to create superstitious feelings, or overshadow your mind with a poisonous influence.

lamities—Their Author—The Ob ject to be Attained-Is there a Compensation?

Compensation?

In discussing this subject in our last issue, we confined ourself to that supposed greatest calamity that ever did or ever can befall mankind; a calamity that reaches the whole human family; a calamity (in a theological sense), that carf only be compensated for in 'part, at best, by the sacrifice of Jesus, the Christ, the son of God—the very God!

A calamity indeed, if the hypothesis be true!
A calamity that "brought death into the world," and all the evils incident to human life, "all "our woes."

In that article, taking a theological view of the subject, we showed that but for the transpression of the first human pair, ignorance would, as a matter of necessity, abound everywhere—that there would and could be no advancement in knowledge but for the transgression of "our first parents," in "partaking of "the forbidden fruit," it being fruit from "the "tree of the knowledge of good and evil." And we showed that however great the sufferings may be that humanity under that curse endures, it is fully and amply compensated for by the daily knowledge we obtain through experience.

We further showed that the plain import of

by the daily knowledge we obtain through experience.

We further showed that the plain import of the language made use of by the inspired writer (as all wisdom is from the spirit of inspiration), was that through experience gained by the violation of natural laws, the eyes of the allegorical first parents were opened to perceive their nakedness—their destitution.

The opening of their mental eyes led then to avoid those things which produce further pain and suffering from exposure to the frosts of winter could be avoided by the use of proper cheming. Thus they saw that they were naked and set about clothing themselves, as a means of comfort.

were naked and set about clothing themselves, as a means of comfort.

Thus it is seen that the mythical report of "the first parents," "the garden of Eden," "the serpent beguiling Eve," "the partaking of "the forbidden fruit," an angry God," "the "driving of the first pair out of the garden of Eden," is an allegorical and symbolical representation, systematised by thoughtful minds from traditions which were based in great philosophical principles, true in principle but not in literal facts, and all couched in figurative language in which are incorporated symbols to represent truths, not beings, places, things, and doings.

represent truths, not occupy, paces, searge, and doings.

This supposed account of creation, when properly understood, is but the reflection of thinking minds who perceived the great truth that all knowleage comes through severe experience, and oftimes as the result of great calumities, hence they represented it under the figure of a God of passion dealing with disobedient creatures, for violating his command in partaking of fruit, which brought suffering but at the same time wisdom or knowledge into the world.

This view of the subject being correct, it at

for violating his comman in particular, of fruit, which brought suffering but at the same time wisdom or knowledge into the world.

This view of the subject being correct, it at once solves the problem—there is a compensation for the greatest of calamities.

But the mind is so constituted that a single illustration, however forcibly put, is not sufficient to extricate the mind from a contrary preconceived opinion. The subject must be more claborately presented. It must be discussed from different standpoints. Many apparent evils must be accussed, and the mind must investigate different phases of calamities, that it may see where the compensation exists; and that shall be our task.

The next great allegorical calamity that befel the human family, after the earth became peopled through the sufferings of mother Eve and her female descendants (Gen. iii, 14.), which by slow degrees taught her and them, to some extent, the laws governing parturition and the proper means to avoid suffering thereby, was the terrible catastrophe of inundating the earth with a flood of water.

Although this is altegorical—floods in the early period of the world being frequent—yet the lesson taught is in substance that a wise man, foreseeing that the country he lived in was subject to inundations, constructed a rudimental vessel, capable of saving himself and family from drowning, and took the precession to provision the same for a period of time sufficients sustain them until the waters subsided. His example being initated and improved upon, has at length resulted in the beautiful

ficient to sustain them until the waters subsided. His example being imitated and improved upon, has at length resulted in the beautiful floating palaces of the present day. Is not the commerce of the world, floated upon rivers, lakes, seas, and oceans a compensation for the Biblical allegory of Nokh's Flood? Did it not instruct in, and was it not the starting point of ship building, and the very basis of navigation, and out of which has grown the commerce of nation with nation? And is there not a compensation, ample even if the allegorical account were literally true? But be it distinctly understood that we do not cite the account as a lit-

eral fact, but simply as an allegory to show that the author, whoever he might be, that was inspired to give it utterance, understood the fact that all knowledge comes through trials and tribulations, and men are only moved to resort to other and untried espedients for better conditions by absolute necessity, to avoid a dangerous or painful calemity which they fear may overtake them but for precautions to guard against them.

may overtake them but for precautions to guard against them.

Another favorable view of the great calamity, "the flood," provided it was all true. Geology teaches us that the finest soils are composed from the disintegrated rocks, caused by exposure to sunlight, frosts, and constantly changing climates, which have been washed by floods innumerable, in the early ages of the earth, from mountain to vallies, sweeping over extensive plains and depositing the Tepulverized debris upon the surface of extended valleys and plains—it being lighter than the coarser particles would, as a matter of necessity, be the last to gravitate to the solid mass below.

Thus It will be seen that the gravitate to the solid mass

This it will be seen that an incalculable amount of companiation resulted from "Noah's Flood," even if it be believed in a literal sease. The many generations who have appeared since Father Noah's flood have reason to be thankful that the world was so wicked that God had to drown all but Noah and his family with a flood to get rid of them, if he could not produce the same results as those from "the flood" by any other means, of which there is no evidence. The fable tells us that the Garden off Eden was rich and productive. Science shows

could not produce the same results as those from "the flood" by any other means, of which there is no evidence. The fable tella us that the Garden of Eden was rich and productive. Science shows us that the rich, productive soils of the earth result from disintegration and floods.

The rich farming lands, the extended prairies, but for floods would to-day be sterile rocks or but coarse debris, crumbling from mountain sides by the force of gravitation, unfit for vegetable production.

We say bless the old sinners who provoked Moses' God to "open the windows of heaven" so wide as to produce a big flood; aye, we thank the powers that existed, be they sinners, Moses' God, or whatever they or it might be, that has given millions of floods in the comparative infancy of our globe, to pulverize the rocks, carry the debris from one part of the earth to another, moving and spreading it out, or depositing it in valuable beds, some of it in rich alluvial deposits, others in valuable mineral beds, for the millions of intelligent beingswho now exist and will continue in ages to come to exist, from the fact that conditions have thus been made favorable for their existence upon the face of the earth.

But for floods the earth would be to-day a vast, rocky, burzing waste, tlestitute of vegetation and animal life. What a glorious compensation, even for the millions of lives that have been destroyed by the later floods, the floods which nature produced repeatedly, even since the earth progressed far enough to produce vegetation, animal life, and even map. We doubt not, very many floods have happened which were truly terrific; and iz which arks would be the only means of safety from the drowning of whole tribes, to say nothing of the unnumbered floods that occurred even before a spear of vegetation appeared upon the earth, indeed before it could he developed.

Thus we are led to the conclusion that the two searchs of the coule was the coule be developed.

floods that occurred even before a spear of vegetation appeared upon the earth, indeed before it could find soil for a matrix in which it could be developed.

Thus we are led to the conclusion that the two greatest calamities that mankind are in the habit of refering to as recorded in the "Holy Bible," and the two in which we are daily taught by theologians, that the Divine vengeance was most fully outwrought, as a punishment for the sins of his children, were the means of producing the greatest blessings that could be bestowed upon humanity, to wit, the partaking of the forbidden fruit by "our "first parents," and the wickedness of the people which "provoked God to drown the "world with a flood," were the means of producing the greatest blessings that could be bestowed upon humanity. First, by opening their eyes to know good and evil, to get wisdom. Secondly, by producing a soil capable of producing the vegetable and animal products that yield all the comforts of life. O what a world this would be, if all mankind were destitute of the knowledge of good and evil; so ignorant as not to know that they were saked when they were nude. And what a world to live-ju this would be if there had never been a show of a flood to inspire a Noah with the thought of ship building, and a flood in fact to produce the rich deposits for the development of vegetable and animal life.

Again we say, thanks to the "old serpent" for "beguiling Eve," to Eve for seducing Adam, to Adam for listening to her womanly advice. Aye, and thanks to the old sinner who provoked God to "open the windows of "heaven," and pour out the torrents that drowned the world.

Hereafter we may be inspired to search and flad other blessings as a result of other calamities—forthcoming numbers of the Journal. will demonstrate results.

ing medium, is permanently located at her own residence, 148 Fourth Avenue, Chicago, and continues to diagnose and prescribe for all phases of sickness with m

succesa.

Persons can address her by letter enclosing a lock of the sick person's hair, and get a true diagnosis of the disease and a curative remedy by mail. Her diagnoses and prescriptions are all given while under spirit control. Indeed he cures are performed by the direct interposition of spirit presence and power, as has often been attested by the sick persons who have been cured. The power of healing by spirits through mediums is one soft the most remarkable and valuable phenogman of modern Spiritualism. See her advertisement in another column.

Widow's and Orphan's Fund.

For the last four years we have had a specific und entitled as above. The object of this fund is to enable all who desire o do so, to aid a class of people to read the RELIG-

to do so, to aid a class of people to read the RELIGIO-PRILOSOPHICAL JOUNNAL who are unable to subscribe and pay for the same.

The appeal of that class to the proprietor of this paper has near been made in vain. About one per cent, of the expense of free subscriptions has been paid out of the family, the balance has been borne by the publisher.

All widows, orphans, and aged people who desire to read this paper but feel too poor to pay for it, on request, will have it sent to them marked F. W. O., which means free, and charged to the Widow's and Orphan's Fund.

Since the fire several kind-hearted people have donated small sums to aid us in buying a new out-fit. The money is very timely, and we most sincerely thank the donies for the same. Money is hard to be got at this time, "cerry wafer count;" but as we have often said before, notwithstanding we found ourself greatly embarrassed by the terrible destruction of property on which our insurance is of little or no value, even to one-half more than our good brother, Dr. Child, mentioned in the second miniature Journals we lessed since the fire, yet we wholly disclaim being an object of charity.

All sums donated to us will be passed over to

the fire, yet we wholly disclaim being an object of charity.

All sums donated to us will be passed over to the credit of the above-named fund, and those who make such donations are respectfully requested to name the persons to whom they would like to have the Journal sent free, to the full amount of their respective donations, and it shall be done.

If in any case parties making such donations shall fail to mention to whom the paper shall be sent free, we shall apply their money for the first applicants.

Received and placed to the credit of the Widow's and Orphan's Fund:

and Orphan's Fund :
Amount previously acknowledged ... 24
Thomas Boggs, Melvern, Kanass
by letter from S. E. Wheelock
I. P. Horton, Chicago, Ill.
Capt. J. Cook, Oakland, Cal.
"Old Californian," San Fran. cisco, Cal. W. N. Bishop, Lumberton, N. J...

Sent to the Wrong Place.

Some of our friends fear because their credits do not promptly appear on the margin of the paper or wrapper, correct, that they have sent their remittances to the wrong street and number. Have no fears, friends. It is a big thing to be burnt out in the big conflagration of Chicago, and get everything in perfect

on a many to the control of the cont

Notice.

Some people seem to think that when they send a postoffice money order that it will not do to send therewith a better, telling what to do with the remittance, but must send that in a separate cavelope. It is a mistake, send your money order and letter all in one envelope.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Ar

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank Gol I am now free after using the weed over thirty years. ENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobaccover twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco DAVID O'HARRA

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I seel perfectly free from its use. Have no desire for it. F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it. GROBGE A. RAPKER

ankering for it.

George A. Barker.
Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs methat he has used one box of Mrs. A. H. Robins son's Tobacco Antidote. Inclosed find two dollars. Please send me a box,

D. H. FORBES.
Oshkosh, Wis., Sept. 19, 1871,

For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

Our entire stock was destroyed by the fire.

A new supply was at once ordered, and our importers inform us that they are daily looking for the arrival of a large invoice from Paris (where they are manufactured), when our order will receive immediate attention. We whall undoubtedly be able to fill all standing orders before the end of the month.

Mr. Cyron W. Firild is going to Rome to attend a convention of the principal telegraph companies of the world, which is to be held in that city next month. Mr. Field is pushing forward the scheme of a telegraph around the world, the only link yet to be furnished being that between San Francisco and China, by way of the Sandwich Lisands.

Items of Interest.

Sunday, Dec. 31st, the renowned E. V. Wilson-ture in this city. Remember the day. for Eliza Sellon writes from Cuba, Mo., speaking terms of the lectures of F. B. Dowd.

Mrs. S. A. Rogers writes from Lewiston, Me., stat-she had plenty to do, has lectured there eight Nab-ha, has healed the lame, and given tests, psychomet-readings, etc. She is doing a good work.

Levi Dinkelspiel writes as follows from Louisellie, ;; "I leave here to-day for the West, speaking and diling circles in Kaness Uty distributions and and diling circles in Kaness Uty distributions. I would be to made frither engagement to recent. I would not to made frither engagement to lecture and hold relev, either in Kaness, Mo., or Ille.

And bind snew the broken hear."
The Rev. F. W. Parker and D. W. Holl are to have a custon on the following question: "Reserved, That teachings of Modern Spiritualism are better calculated to morally, mentally, and spirituality elevate human-than those of Jewish and Christian scriptores." Mr. Il is throughly posted on this question, and will act himself to the ratisfaction of all Spiritualists.

7. J. Sweasey writes from Eureka, Humboldt Co., "On Saturday and Sunday last we organized a so-in this the most western town in the United States, the Humboldt Association of Spiritualists. We hired Birs. B. A. Chamberlain for one year; elected f. Sweasey, Precident; Mrs. Bice, Vice-President;

The Rev. James Green, a convict in the Jeffersonville Penticentiary, will preach to his felloy couvicts on Christmas day on "The Follics of Athelem." What is "preach" it will be: His very presence as a convict is an evidence of athelen. Why don't his God Rheerate him as he did Peter? Will he ask his God about it, and send the response to this ofter for publication.

—A boy of five summers, in New England, recontly. while at his devotions, surprised the family by praying that he might have siry brothers and a hundred sisters. His prayer was about as reasonable as those of many divines we have known, and will, no doubt, meet with as ready a response from God. The proper coarse for him to have pursued would have been to consult his father and mother on that point.

—An old lady in North Carolina has given all her furniture scriptford names. Whenever she wants to selt in her easy clair she tells her sexpant to "bring up the Apostle Peal and put it near the lifte." This is puttiful the Hible to practical agoestif, Platt suppose all the Apasams in the isand selout linghies the one of ancient fame, and make Hagary of their maid servants, what a breeze would stift then.

—Who can furnish up with a complete for partially we.

Chicago.

"A farmer iz the noblest work of God. He rizes at 20 cinck in the morning, and burns out a half pound of work of God. He rizes at 20 cinck in the morning and then never but to worry the green but for the control of the sense but for each of the control of the sense but for plots the objects the sense at the morning of the sense and as that of Dr. Adam Clark, Sean B. Asthony, or Robisson Crusoc, and is worthy of as nuch attention. Henceforth, Mr. Monkey,

clairy it to use use a rea-cary. agti of the period" comments thus on Mormos ism: "How aboard! four or five wires for one main! The fact is, each women in these there hard-dines ought to have four or five husbands. It would take about that numbgi to support me deceutly." Her comments on Mormonium ser fully as reasonable as some we have seen in regard to polygamy in the Bible, made by the owthodax. We prevenue she could find plenty of men

who would endorse her view.

"We have God's word for it—and God cannot lie— that they since in the universe shall be delivered from the board since in the universe shall be delivered from the board since it is not shall be delivered from the board since it is not shall be delivered from the board of any of God's offsering is an impos-sibility."—So says the Cravide, a Universalist exchange, We have God's word for it, and God cannot fair that every one of as will be transplanted from soil terrestrial to soil celevital from atmosphere sublusary to atmos-phere beavenly, where configurations shall be no more.

Chiladelphia Department,

Subscriptions will be received and papers may be ob-tained, at wholesale or retail, at 634 Race St., Philadelphia.

During the month of November last Mrs. Frances Kingman, of New London, Connecticut, gave a course of lectures before the First Association of Spisiqualists of Philadelphia, in their hall at Broad and Spring Garden streets. This was her first appearance in our city, and from the ability she manifecture have no healtation in recommending her ab. and class lecture, radical and original in many of her utterances. We took copious notes from one of her lectures under the above caption, and think we can not do better than present them to our numerous readers. She said:

"Jod"s newspaper was started when the tentacles of supreme thought thrilled through chaotic space, and Supreme Will said, Let there be light.

"Ichovah, the great cilitor, advertised himself in the first flash of light. Gaseous fluidity in intense action, was the heading of the first newspaper, "Creation." Continents and occans outlined themselves, and in due time, low forms of life cried out

"God's newspaper was started when the tentacles of supreme thought thrilled through chaotic space, and Supreme Wilsield, Let three be light." "Jehovah, the great editor, advertised binaself in the first flash of light. Gaseous fluidity in intense action, was the heading of the first newspaper, "Creation." Continents and occass outlined themselves, and in due time, low forms of ille feried out, "Here are your news-boys," and they circulated extrast to the effect that the Creator had announced Himself a social being. He wanted a family !80 patiently did He go to work through mineral, plant, and animal, until He made for Himself an intelligent company,—inen and women, carrying in their organisms they essences of everything, from the first nebula to the present moment. These were proofs of 6gd's cuninent success in His matrimonial alliance with Nature.

"Aff through the long ages the new types were advertised in God's newspaper. What newspaper ever fourished so? Its type is eternal law! Its compositors the waters and lands.

"Nature is chief seribe to the Aimighty Editor. The immense drawer for editorials is well filled with reports of poets and painters, statesmen and judiciaries; the bello and the eripple; the rich and the poor, high and low; a nation's executive and the wood sawyer; the magdalen in the same space with the madouna. The circus and the church are reported by the same interviewer. Births and deaths have no discrimination; at the same moment the king and the slave; the child of woe and the child of oy are announced. Calmy and without comment it advertises a wholesale butchery of humanity by the natural elements, the slaughter of war's half million, the brutal shipwreck, the horrible rail catastrophes, the wasting of cities by the licking flames.

"There are no blazing editorials on these awful caraages. The great pro-rietor repeats life issues, and never deigns to comment upon the whys and wherefores. For once he said, 'Let there be light.' If Mount Hurch sept forth fire and snooke, it was no gotten-

"Is It a monotonous sheet because it repeats through counties years the same advertisements; because the same advertisements; because the same edutorial has lead for untold centries. 'Natural Law,' 'Cause and Effect,' 'The Repetition of Organic Porce,' 'The Persistent, Invariable Continuity and Uniformity of all Things' 'Elighteen hundred centuries, or eighteen hundred entires, or eighteen hundred entires, or eighteen hundred entire of the sake of the plan of redemption, miracles, special seasons of grace, and special providences. People wanted a God who could scramble nimbly in and out of events at a moment's notice, and be on hand to modify the natural orders of the universe when sinte inclination desired it.

is my business to give it to you, and if I do not, I rob you of your right.

"We must look into the sanctuary of nature wherein we may learn without coming a book; we want to study one another; love one another; elevate one another by our new religion, which means nothing unless it means help to one another.

"Ah! when shall we commence to do right? The churches do not realize that our business is not to cake God continually; that God is always found when we make proper adaptation."

as they construct themselves, by cause and effect; then down_come the flags of pretension beneath the bombshell of God's law, which is alike for the

then nown could be major of precession beneath the bombs-leil of God's law, which is allke for the tree and the man.

"God said, 'open sesame,' and a sphere sprang forth. Another day He speaks, and great whales and fowls come forth. Then He has a paradise, and puts man therein, and man goes to sleep, and Infully puriohs a 'rib', and wousan comes forth! We have pictures of Adam majesticasly walking the streets of Eden with a stove pipe hat on, and earrying a cane, and another of God in full pursuit of Adam because of his sin, with a huge club in His hand; and clubbing Adam is quite as dignified a performance as that which we hear asserted today of God, runging about throwing railroad trains down embankments, exploding steamboat bollers, setting Chicago on fire, and thousands of other things as special providences or little pastimes for His monotonous throne slitting. How absurd? This issimply calling nature the devil, and artitley.

izo that the exemia possion.

"God's universal laws can not be confined to a circle of ideas, or a square of rules. We find life to be a chemistry continually extracting good from different degrees of evil. How with that religion which darvesto accuse God of slighting any of Ills child den because they are not lashed to a creed or a

sect?

"Ah, friends, you read God's newspaper, but you know its editor is unpopular, because tradition has been insolent enough to ignore the natural seem of God's trails,—the putting together the university those invariable laws and everlasting modes which seom incantations and miracles.

which scorn meantations and unractes.

"Brothers and sisters, let us subscribe for the great newspaper, 'Creation,' and read its persistent, quiet modes of travelling ioward eternity.

Common sense trains start every second from reason depot, and stop at every progressive station. Steamboats start from Intuition Wharf, and

tion. Steamboats start from Intuition Wharf, and unite with the mail train, Consistency, and arrive at Infinity's Design Depot in time for all processions marching toward beaven and happiness.

"It is interesting to place these advertisements beside one clipped from the Bilgions Charchanta: Trains start from Methuselah's grave, run to Antural Depotity Hill, change ears in Alonement Corner, and lines terminate where they started."

"Friends, I beg you to subscribe for God's newspaper,—read it carefully, understand it, and then keep up the watch-free of nature; rush upon those enemics, ignorance, false education and dead doctrines,—buckle on the armor of sincerity, and go down into the depths of the Rex.

Miscellancous.

New Unfolding of SPIRIT POWER. THE WONDERFUL MEDICINES OF DR. G. B. EMERSON, CLAIRVOYANT.

The Great Blood Renovator. Emerson's Clairveyant Discovery.

Emerson's Clairvoyant Remedy, the cure of Jaundier in the Blood, and Female Weak

Emerson's Magnetic Salve will cure Rhennatism, Neuralgia, Sorce, Burns, Piles, Moths, and all empitions of the skin. Price 22 cents per box. Address Dr. Goo. 11. Emerson, West Surios, Mass. VI 1183 &

CARRIAGE MANUFACTORY.

WAVERLY, NEW YORK.

\$100,000 ANNUALLY!

H. G. STEVENS,



Medium's Column

MEN. S. A. H. WATERMAN, 67 Mul-berry street, Newark, N. J., sill answer letters, scaled or otherwise, give PATEMONATRIC DELINEATONS or Reading of Character, from writing, hair, or photo-craph. Terms from two to five dollars and four three-cest enemy.

J. WM. VAN NAMEE, M.D., nox 5120, New Your City, will examine patients by lock of halr, un-il further notice, for \$1.00 and two stamps. Give full name, age, and one leading symptom of disease '711 nil 10.

D. W. HULL,

Paychomactic and Clairwoyant Physician
Will diagnose disease and give prescriptions from a lock
of hair or photograph, the patient being required to give
name, age, redsience, etc. 4. better diagnosis will be
given by giving him the headingsymptoms, but sceptics
address, or direct to library, and wait till the letters can be forwarded to bim.
Terms \$4.00. Money refinated when he falls to get
in rapport with the patient.

OBSERVE WELL! DUMONT C. DAKE, M. D.,

The ANALYTICAL HEALER, (burnt out in Chicago) as located at Rockford, Ill.

Patienth at distance successfully treafed. Medichas such by mild or express. Those who cannot consult in errors a should give, with letters, a slumple statement of condition, age, and sex. Address all letters.

DR. JOHN A. ELLIOTT, THE HEALER,

at 35 Bond street. Call from 9 a.m., to 5 p.m. Will ex-nine patients at a distance by lock of hair, and prescrip-na will be given where they will apply. Magnetic medies prepared and sent by express on moderate

Dr. Samuel Maxwell,

MAGNETIC PHYSICIAN, MAGNETAL.

TREATS the sick by magnetic tonch, and the use of appropriate magnetized remedies. Also makes appropriate magnetized remedies. Also makes treated by letter should send say, sex, and leading symptoms. Board in private families if desired. Come to, or address. SAMUEL MAXWELLS, M.D.

SOMETHINST SAMUEL MAXWELLS, M.D.

CLAIRVOYANCE.

Dr. P. T. Johnson examines diseases by recei ing a lock of hair, mane, and age, staling rex-\$1.00 a companying the order. He slos prepares a sure antido for opinm and morphine raters: three meants will ca the most invertale case. Charges, sk dolars per most lie also prepare's source care for age, to rette pre-vision of the company of the company of the company will be sent by serapores. Address him at a pallian

The Well-known Psychometrist, A. B. SEVERANCE,

A give to those who kielt him in person, or from autoth, or from hock of hair, readings of character, marked
gase, past and future, advice in regard to business,
morel of discase, with prescription, adaptation of
ontending narriace, direction for the management
falteren, time to the discassion of the management
of the discassion of the discassion of the contraction
of the first discassion; brief delineation,

DR. ABBA LORD PALMER.

Box 201, New Boston, Ill.

Box Vol., New mources, and Chairwoom Physician, Suit-Reader, and Distance Medium.

An diagnose discase by likeness, antograph, lock of bair, without a failure, and give phageription which, if followed, self surely corr.

Can trace stoken property, tell the past, present, and alture, shyles concerning bundless, and give written communications from spirit friends.

Diagnosis of discase with prescription, \$2.00. Communications from spirit prescription, \$2.00.

THE

SCIENCE OF EVIL;

First Principles of Human Action. BY JOEL MOODY.

THE I STEEN WHICH MALE IN A STEEL IN THE STEEL IN T

Original Essays.

DEAR JOURNAL.—The following letter will partly explain itself, but I send it to your col-mans because I am informed that the Mor-hall Times is under the direction and control same times is under the direction and control of the Leader firm of Des Moines, who, with the Register of that City, have refused to pub-lish any further reply, tho' still dealing most inquisitionally from behind their entrench-ments.

nents.

This personal controversy grew up from my
awing taken up the Register man on his
Bible idea of marriage," in which I protested
gainst taking Moses and the Patriarchs, Soloaon, David, etc., as example or authority; and
howed that the Nazarene befriended the Magshowed that the Nazarene befriended the Mag-dalen, and Paul was not to be trusted! Truly, I did not before think any live editor in this country was ready to openly endorse Mokes and his barbarous Decalogue, or take Paul as umpire on this question! M. J. WILCONSON.

MARSHALL DAILY TDGSS—I have just reved a copy of your issue of Friday, Nov. h, in which you continue to use my name freely and libelously. If there is such an gas newspaper justice, will you please nor your position by publishing this article. See notest you also, "one of the bright and ling flights in the late Convention at Desines and one, too, very prominent in desiting Mrs. Sanford's motion—nor have I tiliated in a long article in the State Regismy notions of the "Bible idea of marriage" miless you admit that my utter detestation of saic polygamy, rape, incest, etc., should be exect to my credit, fairly. And this would ove you, and all others, defamers and pertures, who have started this cry against me, that I have lever by speech, pen, or praced; endorsed free last, which is the proper m. I have never spoken in a Woman's gitts Convention, or such meeting of any kind attever, nor have I over in my life written to have the movement, till this recent on have the movement, till this recent on has meeting of any kind attever, nor have I over in my life written on has meeting of any kind attever, nor have I over in my life written on has meeting of any kind attever, nor have I over in my life written on has meeting of any kind attever, nor have I over in my life written on has meeting of any kind attever, nor have I over in my life written on has meeting of any kind attever, nor have I over in my life written on has meeting of any kind attever, nor have I over in my life written on his meeting of the meeting of

an bonest difference of opinion. In this country everybody has a right to think for himself. He has a perfect right to discard Moses and the old polygamists—but he has not a right to exalt them and make them quthorities in this government; for carried out, it would be treasm of the reaked dig. Every one has a right to quote from, or refer to the New Testament, and to put his or her own honest construction upon it which, of course, all the sects in Christendom, do; as well as all Rationalists, Spiritualists, Materialists, etc. "Bissphemy," forsooth, for speaking of those Bible men and their wicked deeds of pollution and shame! "Bissphemy," for quoting the life of Jesus! Shall we close our lips, and suffer the ancient serong, the rule of Hebrew barbarism, to usurp, as sacred authority, the throne of our outlivated reason? To hold up Moses and these men, David and Solomon, is to endorse them, is it not, as much as to hold up Brigham Young and the Morman faith? When our Press goes into this war, not only against American Women, but against Free Speech, and, therefore, against the Liberty of the Poople, it dooms itself in, the downfall of our Republican Temple. I can only say, in the earnestness of my carnest soul, Revence, before it is too late! And, let me say the surface of the most suble depolism.

Nor can the American people consent to its dragging in religious or sectarian qualifications as a standard of character, and thus control the franchise, any more than they can consent to the common schools doing it. Either let our partizan, secular papers join the religious press, and be known by the flag they carry at the mast-head, or be true to the National Banner they profess to have adopted. If they are fighting in a religious warfare, let them-show their colors upon all occasions, for political apiracy is an aggression too grave to command the zanction of the reorite. Certain papers are known to have published the most glaring falschood against Spiritualists, woman suffrage advocates, etc., running in the intere

riage, "which has as many sides or shades of interpretation as there are sects in Christendom. The marriage idea of our government is, herecfore, the crur. Idea, and not the
Bible one, Which is capable of being wrested
or distorted into a thousand different shades of
authority. This same civil code is the best the
age has given us, and will continue to improve
us the people improve, and by the use of an honest, unperverted ballot, welded alike by all loyul citizens, both male and female.

M. J. WILCONSON.

Note.—Will the Press of Iowa copy entire,
and thus prove their impartiality to their subseribers.

Wm. B. Fahnestock to H. T. Child.

DEAR DOCTOR:—In my experiments, for the last thirty years, upon those who entered the statuvolic condition. I have frequently noticed that some subjects, at times, when their minds were most intently engaged, would not only be insensible to pain, but sensation would be en-

tirely suspended.

This condition, I soon discovered, was also under the control of the subject's will, and that

under the control of the subject's will, and that they could experience sensations or not, as well as they could feel or not, and that some had acquired this power, even when the head was in a natural-condition.

This fact led me to infer that there was a seventh sense, and that there must be a distinct set of nerree of sensation, swell as of feeling and motion, or sensation could not be sus-pended at the same time that they could feel nain.

have peculiar sensations in the various organs of the body—such as hunger, thirst, nausea, sickness, fainting, etc., which cannot be as-cribed to the senses of seeing, hearing, smell-ing, or tasting. Each organ or surface has its peculiar sensa-tions, which are agreeable or disagreeable, ac-cording to the nature of the things acting on

Each organ or surface has its peculiar sensations, which are agreeable or disagreeable, according to the nature of the things acting on our system.

The touch is confined principally to the skin, and, in consequence of practice, is most acute in the ends of the fingers, while pain can be experienced in any part, and being a disagreeable sights are to the eye, or discord to the sense of hearing, such sensations are simply dislikes in these organs and sense.

Pain and feeling, therefore, are not as Dr. Reid has asserted, "one and the same thing."

It is not generally known, that when persons are in a state of statuvolence, that they have power to render themselves insensible, or that the body is always insensible to pain or the touch, when their mind is otherwise intently engaged.

In this case, as you know full well, the spiritual part of their nature is abstracted from the material, and as long as that abstraction continues, whether from accident or design, so long will the hody remain in that state.

This power was no doubt originally possessed by all, as it how is by those who are in a statuvolic condition, but was then only known to a forwhere the status of the condition of

urround who had withdrawn in time to avoid them, as soon as he saw the condition in which he had placed the girl.

But, to conclude, the most remarkable feature in this case was, that after impressing upon her mind the necessity of making a positive resolution that she would not taste the pepper when she awoke, or experience any bad effects from the same, she threw herself out of the condition, and declared that she did not taste the pepper, nor feel the unpleasant effects from it.

The officious representative has been size.

from it.

The officious representative has long since gone to his account, and I bear him no ill will, since his imprudence has enabled me, at his distant day, to illustrate a fact, which, although evil in itself, may, in the end, be the means of resulting in good to others.

Lancaster, Penn.

Written for the Religio-Philosophical J THE CELESTIAL SPHERES.

By D. G. Mo

NUMBER III.

A grain of sand contains all forms and degrees of forms in existence. I behold in an infinitesimal of matter a mineral form, a vegetable form, an an imal form, a human form, an angel form, and a

grain of the primeval granite magnified or expanded to the dimensions of a planet, or a world,—yea, a system of worlds, and system of systems of worlds,—all moving in perfect order with all their paraphernalia, and habited with all the animate forms and degrees of forms and with all the animate forms and degrees of forms that were ever known or ever will be known to exist upon and within our little planet, from the masteodon or manmoth down to the infinitesimal animalcule, or infusorias. Furthermore, I behold in this expanded infinitesimal of matter not only the physical of all things, but the appriximal, the supersylvitual, the celestial, the supersylvitual celestial, the supersylvitual celestial, the supersylvitual celestial, the supersylvitual celestial, thus only and the property of infinite expansion of knowledge, wiedom, There are at this time a goodly number of progressive intellects so illuminated as to discern the immortal truth. that the germs of all living forms existing upon this earth originally existed in the primewal rock.

matter, whether organized or inorganized amatter, whether organized or inorganized aally termed.

The physical man could not exist organized as
such, without a spiritual counterpart, neithe
could he progress without a spiritual guardian or
preceptor. Our Physical Congress would not b
without a Spiritual Congress to guide and direct
without a Spiritual Congress to guide and direct
more than the physical man is competent if
There is

erville, Mich.

SPIRIT ARTISTS.

Letter from Joseph Potts.

Bhotters Jones: Your favor of the 3d inst., is at hand. Glad to hear of the safe arrival of the spirit pletures. My son William, the medium through whose magnetism this spirit drawing is done, has gone from home to remain some weeks; will not be home before Christmas. During his absence we can get no pletures or communications regarding them. When he returns we will make inquirr, and if possible get information regarding those you speak of. Those pictures I sent you were made in the following manner: We place the paper in the drawing room. Several sheets are put together on top of each other. The spirits require the medium's presence in or near the room for a few minutes, until they get the paper thoroughly magnetised. After thus preparing the paper, they proceed with the work, generally drawing on those sheets below first, as they want all to be covered up and dark.

magnetiseu, proceed with the work, generally sheets below first, as they want all to be covered where the pictures appear in a few minutes. Then again they require several hours. The spirthen again they are at work. The medium sometimes is required to be near by; at other times not so. It is about fifteen months since they commenced laudscape painting. They seem to improve rapidly. After a few months they occasionally produced a spirit picture, small in size at first. After a time—say about six months—they stopped landscape drawing, and turned their attention that can making life-size, using different colors. At different simes they changed their plans, just as we on this simes they changed their plans, just as we on this simes they changed their plans, just as we on the same provided that the process of the same plants of the same plants.

Cheering Proofs of Progress.

DEAR BROTHER: Since I wrote you before from this place, I have witnessed still more conclusive proof that our cause is rapidly taking hold of the public mind. Since the exciting political questions of the nation have been partially adjusted, the minds of the people are being directed into other channels of thought, and those with strong moral and intellectual proclivities are beginning to take hold of questions of great practical import to soci-

and intellectual proclivities are beginning to take hold of questions of great practical import to socicty.

I witnessed a very strong proof of the truthfulness of this statement only a few days ago, at Sandusky, Sixteen miles from here, the county-seat of Andrew County, where I spoke on the subject of Spiritualism. The lectures were delivered in the outpet of the county of the subject of Spiritualism. The lectures were delivered in the outpet of the county of

De expressed in words.

I shall close my labors here about Christmas, when I would like to visit Atchison, Leavenworth, Kansas City, Lawrence, Topeks, Maryville, and Washington, in Kansas, and then pass through lows, perhaps in the direction of, and through Dellas County; thesee toward almois, stopping the country of the country of the country the country of the c

eph, Mo., Dec. 5th, 1871.

BROTHER JOYAS .—That welcome measenger, the JOURNAL, has found its way to me once more, and for the property of the control of

Voices from the People.

AVILLA, IND.—Mrs. S. E. Bell writes.—Please and inclosed \$2.00, to be applied on my account or your valuable paper. How lonely I have been rithout its weekly visits.

without its weekly visits.

WALNUT FORK, IOWA.—Frank Dalby writes,
I hope you will hear witime for not coming to your
aid sooner. Since the great fire in Chicago I have
missed the dear Journal, very much, and have
wondered whether I should ever see it again in its
sheet, and even then its coming has always been
hailed with joy. To-day, I am in receipt of the
dear Journal of old, as lange as ever, heraiding
truth far and wide. Send on the dear Journal of the
am in need of its sweet influence once more. Inclosed please find three dollars for a renewal of my
subscription.

CEDAR FALLS, IOWA.—W. F. Bark Inclosed find order for \$3.00. You may to send the paper. I like it. The first sheet since the fire, was received yesterd done, good and faithful servant.

done, good and faintful servant.

COLUMBUS, WIS.—H. K. Tripp writes.—I will
send you \$5.00 at present, and perhaps more before
you get through wanting money. I am very giad
that the JOURNAL still lives after passing through
such a fiety ordeal, and if it was like the orthodox
press, it hight be purified, or need it; but in our
pillon the JOURNAL was good enough without

BALTIMORE, MD.—Mrs. F. O. Hyzer writes.—
Do not hink me indifferent to your trial by fire because of my silence durine its pressure upon you.
Bettled in my speaking, as I am, I have not the opportunity for procuring subscribers for the JotraNAL that I should have were I traveling over the
country, as most of the leading miled subscribers for the
country, as most of the leading miled subscribers or
to country, as most of the leading miled subscribers or
to country, as most of the leading miled subscribers or
to country, as most of the leading miled subscribers or
the form of the subscribers of the subscribers of the
you will send the Journal to the inclosed names,
to the extent of the amount of money appended
thereto.

Beautiful State of the subscribers of t BALTIMORE, MD.—Mrs. F. O. Hyzer writes

Remarks:—Many thanks, my dear sister. May good angels continue to inspire thee with thoughts loquent, and may thy powers of utterance of reat truths never be less brilliant.

great truths never be less brillient.

MONTE VIDEO, MINN.—Mrs. C. M. Simonwrites,—I sympathite with you in your great loss,
and wish I was able to assist you materially. Inclosed find \$2.00, which is literally the widow's
mite, for which, please send me the Journaxa. I
took it's some five years ago, liked it well, but circumstances forbade its confination. I ofter wish
I were able to take all the spiritual papers that are
published, likewise all the books.

ceted.

CARVERSVILLE, PA.—Wm. R. Evans writes.

inclosed please find my check on the Dovlestow

Autional Bank for \$31,00. Twenty-five of \$4 is to

assist you in re-establishing your business, thebal

ance is for two copies of the Journal_none for my

self and one for a new subscriber. Wishing you

read success in the mast glorious of all know

causes, I remain your triend.

Many thanks, dear brother. Good angels will bless you for furnishing means to send the Journal to so many widows and orphans who otherwise could not have the reading of the most independent and philosophical newspaper ever published—so

IOWA FALLS, IOWA.—J. D. Bump writes.— Please find inclosed a post office order for \$15.00, which you will credit as directed.

E. SAGINAW, MICH.—A. Farnsworth w For the inclosed \$1.50 send the Journal, to worthy poor person. Am unable to make amount as large as I would like. May the angels be with and bless you.

angels be with and biess you.

KANSAS CITY, MO.—Dr. E. E. Perkins writes.
This morning wears in receipt of your JOLINAL, of
Cet 19th. Inclosed find dark of chicago for \$10.00
which it is hoped you will receive as a present, or
as ald to the JOLINAL, and the cause we love so
dearly. The above \$10.00 is presented to you as
follows: Mrs. L. H. Perkin, my wife, presents
you with \$5.00; myself, \$5.00. This is not intended to apply on the subscription at all, but is a gitt
to you, brother.

to you, brother.

COLD WATER, MICH.—H. Brown writes.—You will find inclosed a draft for \$4.50. I like your grit; you give us a good paper. Success to you.

LA PEER, MICH.—I. Weston writes.—I am glad to know that you are not crushed nor disheartened at the recent frown of circumstances, and also to be informed after a short suspension of your full-sized paper, of so prompt, general, and generous a response with the needful in this, your time of trial. My purse is light, but my will is good, so inclosed you will find \$5.00, which credit as directed.

EASTMAN, GA.—P. C. Mills writes.—Inclosed is \$5.00 to renew my subscription for the Journal, and help you a little in your calamity.

YORK, PA.—J. L. Kuchn writes.—Inclosed check for \$10.00, the impression got on the rec of your welcome little sheet of Oct. 39th,—in it funds. I am not over flush just now,—that is reason the gift is so small.

ualism.

Remorks:—Thank you, brother. This is a
the year to promulgate truth. The bigot whe of
not read, and if he does, has no head to comprehend, may as well remain without the JOHNAL,
but thinkers will appreciate it, and all true investigators will love the JOHNAL when once acquainted with its independence of character.

SARANAC, MICH.—David Peck writes paper is still the bearer that makes our h joice with the many gifts and tokens from I send you draft for \$2.00, and wish you the paper.

AMADORE, MICH.—E. Raynolds closed please find \$5.00 to pay for las scription to the JOURNAL. The balance

Moses Hull's Works.

DECEMBER 23, 1871.	RELIG
Catalogue of Books FORSALEATTHISOFFICE.	Nature's Divine Revelations, by A. J. Davis. 3.50 Night Side of Nature, by Crowe. 4.55 Ordeal of Life, Dr. J. C. Grinnel, medium. 4.55 Orthodoxy False, since Spiritualism is True, by
	Our Planet, by Wm, Denton. 1.50
All odrers, with the price of books desired, and the additional amount prentisted for poetage, will meet with prompt/attention.	Origin of Species, by Darwin 2.00 Origin of Civilization and Primitive Condition
Age of Reason and Examination of the Prophe-	of Man, by Sir J. Lubbock. 3.00 Origin of Species, with Notes and References, by G. F. Klitridge. 10
cies Artificial Somnamfulism, by Dr. Pahnestock. 1.50 in Alice Vale, by Lofs Waisbrooker . 1.25 in American Crisis by Waisbrooker . 1.25 in American Crisis by Waisbrooker . 1.25 in American Crisis by Waisbrooker . 1.50 in American Crisis by Waisbrooker . 1.50 in March 2018 in March	American Edition, 876 octave pages, two steel plates. Largest and most correct edition in
Answers to Questions, Practical and Spiritual, by A. J. Davis. 1.50 20 Apocryphal New Testament 1.25 16 A Peep into Sacred Tradition, by Orrin Abbot 50 02	than the London Edition which sells for \$10. 5.00 Psalms of Life, by J. S. Adams. Paper cover 50
Albesters to Qdeedtons, Practical and Sportens, by A. J. Brevi. Tractical and Sportens, by A. J. Brevi. Tractical and Sportens, by A. J. Brevi. Tractical and Sportens, by A. J. Brevi. Sportens, by Hedden Tattle. Vol. 11. Arcana of Nature, by Hedden Ta	Board 65 Cloth 80 Persons and Events, by A. J. Davis 1.50 Pre-Adamite Man, by Randolph 1.50
Arcana of Nature, by Hudson Tuttle. Vol. I. History and Laws of Creation	Persons and Events, by A. J. Davis. 1.50 Pre-Adamite Man. by Randolph 1.50 Planchette—the Despair of Science, by Epes Sargent 1.25 Penetralia, by A. J. Davis 1.75
Philosophy of Spiritual Existence, and of the Spirit World. 1.25 16 A B C of Life, by A. B. Child. 25 62 Arabula; or, the Divine Gaest, by A. J. Davis. 1.30 20	Philosophy of Spiritual Intercourse, by A. J. Davis. Paper 60
Arabula; or, the Divine Guest, by A. J. Davis. 1.50 20 After Death; or, Disembodled Man, by Randolph Cloth. 2.00 24	Fisichette-the Despair of Science, by Epes Personal P. J. J. Davis Philiophy of Spiritual Intercourse, by A. J. Davis. Paper Davis. Paper Davis. Paper Davis. Paper Down From the Inner Ide, by Lizzie Doten. 1.25 Philiopophy of Creation, by Thomas Palue, Philiopophy of Creation, by Thomas Palue, Through Honce Wood, Medium. Cloth. 69 Through Honce Wood, Medium. Cloth. 69
Cloth. 2.00 24 Approaching Crisis, by A. J. Davis 1.00 16 Apostles, [translated from the French] by Renan 1.75 20 A Stellar Key to the Summer Land, by A. J.	Through Horace Wood, Medium. Cloth 60 Paper 35 Poems of Progress. Lizzie Doten, 1.50
	Partneltion without Palm W. I. Holbrook w. p. 1.00
Astro-Theological Lectures, by Rev. Robert Taylor A Kless for a Blow, a book for children, by II. C Wright Small cellion. Large celltion. 1.50 16 Antionity and Duration of the World, by G. II. 1.50 16	Radical Rhymes. Wm. Denton. 1.25 Real Life in Spirit Land, given Inspirationally, by Mrs. Maria M. Kluz. 1.00 Rules for Forming Spiritual Circles, by Emma
Large edition. 1.50 16 Antiquity and Duration of the World, by G. II. Toulmin, M. D. 25 62 An Eye-Opener, by Zepa, paper 50 04 Cloth 75 12	Rules for Forming Spiritual Circles, by Emma Hardinge 05 Sexual Physiology, by R. T. Trall, M.D. 2,00
A Roman Lawyer in Jerusalem in the first cen- tury, by W. W. Story	Strange Visitors, Dictated through a Clairvoyant 1.50 Spiritual Harp. 2.00 Abridged Edition. 1.00
Antiquity and Januarion of the words, by 6.11. A Ryc-Opener, by Zeja, paper 20 10 Cloth A Roman Lawyer in Jerusalem in the fact century, by W. Story. Analogy between the facts of the lible and the facts of Modern Spiritualism, by T. G. Forefer 15 02 Address on Spiritualism, by T. G. Forefer 15 02 Address on Spiritualism, by T. G. Forefer 15 02 4 Address of Spiritualism, by T. G. Forefer 16 02 4 10 10 10 10 10 10 10 10 10 10 10 10 10	Self-Abregationist; or the true King and Queen,
Bible in India 2.00 20 Better Views of Living, by A. B. Child 1.00 12 Branches of Palm by Mrs. J. S. Adams 1.25 16	by H. C. Wright. Paper
Be Thyself, by Wm. Denton	Cloth Soul of Things, by Elizabeth and Wm. Denton 1.30 Spirit Manifestallons, by Adin Ballon Spirit Mysteries Explained, by A. J. Davis 1.50 Sipremacy of Reason, by Mose Hall 100 Social Evils, by Mrs. M. M. King Spiritual Philosophy rs. Diabolism, by Mrs. M. M. King
Both Sides; or, God and the Devil's Prophets, a discussion between Moses Hull and Rev. J. P. McLain, 25 02	Spiritual Philosophy rs. Diabolism, by Mrs. M. M. King Songs of Life, by S. W. Tucker 25
Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, A. M., M. D 150 16	Spiritual Philosophy cs. Diabolism, by Mrs. M. Mig Nongs of Life, by S. W. Tucker Spiritual Songs, by S. W. Tucker Spiritual Formation of Tucker Spiritual Philosophy Company of the Medium of Mise E. Ramsdell 40 Seven Hour System of Grammar, by Prof. D. P. Howe
Paper. 1.00 08 Constitution of Man, by George Combe. 1.75 16 Common Sense Thoughts on the Bible, by Wm. Denton 10 02	Seven Hour System of Grammar, by Prof. D.P. Howe 1.00 Paper 50 Science of Evil. by Joel Moody 1.75
Common Sense Thoughts on the Bible, by Wn. Denton	Spiritual Manifestations, by J. S. Rymer 10
Chester Family; or, the curse of the Drunkard's Appetite, by Julia M. Friend, with an intro- duction by Henry C. Weight	System of Nature, or Laws of the moral and Flysfeal World, by Baron D' Holback Startling Ghost Stories from Authentic Squrces Self Contradictions of the Bible, 25 Spiritualism a Test of Christianity, D. W. Hull, 15
duction by Henry C. Wright	Self Contradictions of the Bible, Spiritualism a Test of Christianity, D: W. Hull, That Terrible Question, by Moses Hull 10
Criticism on the Theological Idea of Deity, by M. B. Craven. 1.00 16	True Love; what it is, and what it is not, by A.
per Vol.) 4.00 48 Davenport Brothers—their Remarkable and In-	J. Davis Tale of a Physician, by A. J. Davis The Question Settled, by Mosca Hull The Retries of Joses Christ and the Merits of Thomas Palue as Substitute for Merits in others: What is the Difference between them? The Inner Mystery, an In-pitational Poem, by
teresting History	Thomas Paine as a Substitute for Merits in others: What is the Difference between them? by II. C. Wright 25
is an account of the origin, evidence, and early history of Christianity	The laner Myslery, an In-pitational Poem, by Lizzle Dotten 30 The Voices, by Warren Sunner Barlow 1.25 Theological and Miscellaneous Writings of Thomas Palne 2.00 The Spirit World 2.00
had account of the origin, evacutes, and carry 2.00 32 Day of Doon, a Poetical Description of the Great and Last Judgment, with other poems, from the sixth edition of 7175. Levil's Pulpit, by Rev. Robert Taylor, with a 2.00 20 States of the Author's Life. 2.00 20 00 00 00 00 00 00 00 00 00 00 00 0	Theological and Miscellaneous writings of Thomas Paine's Pilgrimage to the Spirit World 75 Tobacco and its Effects, by II. Gibbons, M.D 20
Dawn, a Novel of intense interest to progressive	The Temple; or. Discusses of the Brain and Nerves. A. J. Davis.
Death and the After Life, by A. J. Davis, paper 50 04	Thomas Paine Thomas Paine Thomas Paine Thomas Paine Thomas Paine Thomas Paine The Temple; or, Diseases of the Brain and Nerves. A. J. Davis. Nerves. A. J. Davis. Unhappy Marriages, ty A. B. Child Unhappy Marriages, ty A. B. Child Unvelcome Child, by Henry C. Wright. Paper 35.
Cloth. 75 12 Debatable Land. Hon. R. D. Owen, 200 00 Errors of the Bible, Demonstrated by the Truths of Nature, by Henry C. Wright. Paper 35 04	Voice of Prayer, by Barlow 25 Vestigue of Creation 25
Freter Hall a Theological Pomence Cloth 90 14	Vital Magnetic Cure. 1.50 Vital Force, How Wasted and How Preserved, by E. P. Miller, M.D. Paper 50 cents. Cloth 1.00
Empire of the Mother over the Character and Destiny of the Race, by H. C. Wright. Paper 50 04	Volney, 8 Ruins; or Meditations on the Revolu- tions of Empires, with biographical notice by Count Daru 1.00 What is Right, by Wm. Denton 10
Footfalls on the Boundary of Another World, by Robert Dale Owen	What is Right, by Wm. Denton What is Spiritualism, and Shall Spiritualists bave a Creed? by Mrs. M. M. King Whatever is, is Right, by A. B. Child, M.D. 1.00
re. Thoughta Concerning Religion, or Nature re. Theology, by A. J. Davis	Whatever is, is Right, by A. B. Child, M.D. 1.00 Wolf in Sheep's Clothing, or God in the Consti- tution, by Moses Hull 10
William Van Namee. 1.80 16 Fonniain, by A. J. Davis 1.00 18 Fourne Life, by Mrs. Sweet 1.50 20 Fugitive Wife, by Warren Chase. 35 04	
restival Night, an inspirational room, by Mrs.	The pool of sparinassis. The pool of State and
Gates Wide Open, by George Wood	by mail or express, as may be desired. If sent by me one-fifth more than the regular-cost of the book will reconled to prepay posters. The patronage of our fried
Gospel of Good and Bvil, by Silver	is solicited. In making remittances for books buy po- orders when practicable. If postal orders cannot be be register your letters.
Vol. 3, The Seer; Vol. 4, The Reformer; Vol. 5, The Thinker. Each 60d Idea in History, by Hudson Tuttle	HERMAN SNOW.
God or No God. Austin Kent, 10 02 Hierophant: or Gleanings from the Past, by G. C. Stewart 100 08	319 KEARNEY ST., (up stairs) SAN FRANCISCO, CAI
Hierophant: or Gleenings from the Past, by G. Stewart 1.00 06: Harbinger of Health, by A. J. Davis 1.50 20: Harmonial Man, or Thoughts for the Ago, by A. J. Davis Paper 50: 50 06: 50 0	RELIGIO-PHILOSOPHICAL JOURNAL
History and Philosophy of Evil, by A. J. Davis	And a general variety of Spiritualist and Reform Books at Eastern prices. Also, Orton's An
Cloth	Tobacco Preparation, Spence's Positive and Negati Powders, Adams & Co.'s Golden Pens, Planchettes, I
Itualism. 1.75 24 Boly Bible and Mother Goose, by H. C. Wright. 25 62 How and Why I became a Spiritualist. 75 12 Helen Hariow's Own, by Lols Walsbrooker. 1.59 20 How to Bathe, by E. P. Miller, M.D. Paper. 39 04	Storer's Nutritive Compound, etc. Catalogues and Coulars mailed free.
How to Bathe, by E. P. Miller, M.D. Paper. 30 04 Cloth 75 12	227 Remittances in U. S. currency and postage stamps: ceited at par. Address HERMAN SNOW,
How to Bathe, by E. F. Miner, M.D. Faper. 30 of 18 checked In. by Elizobeth Stuart Fuelps, author of Gates Ajar. Helson's Gates Ajar. Helson's Of the Intellectual Development of Europe, by J. W. Draper, M.D. L. L.D. 500 of 60 checked Chec	Box 117. SAN PHANCISCO, CAL.
Europe, by J. W. Draper, M.D., L. L.D	WARREN CHASE & CO.,
Man, by J. W. Draper, M.D., L.L.D. 650 pp. Cloth 5.00 60 Sheep. 5.50 60 Hesperia; a Poem. Cora L. V. Tappan, 1.75_24	614 NORTH FIFTH STREET, ST. LOUIS, MO Keep constantly on hand all the publications of the
Intuition, by Mrs. F. Kingman	Religio-Philosophical Publishing House, Wm. White Co., DP Mendum, Adams & Co., and all other popul floeral literature, including the RELIGIO-PHILOSOPHIC
Is the Bible Divine? by S. J. Finney, Paper 35 02 Cloth	Journal Reputare, including the RELIGIO-PHILO-OPHIC. Journal, and Banner of Light, Magazines, Photograph Parlor Games, Golden Pens, Stationery, etc.
Instructive Communications from Spirit Land, by Mrs. M. E. Park, Medium	SEXUAL PHYSIOLOGY.
Incidents in my Life, by Dr. D. D. Home. In- troduction by Judge Edmonds	A SCIENTIFIC AND POPULAR EXPOSITION C
Innact, or Inquirer's Text Book, by Robert Cooper, 1.25 16 Is it the Despair of Science, by W. D. Gunning Irrepressible Conflict and the Unity of God, be- ing two lectures by Emma Hardinge and T.	THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY.
Irrepressible Conflict and the Unity of God, being two lectures by Emma Hardinge and T. G. Forster. 25 02 Is Spiritualism True? Wm. Denton, 15 02	By m. T. Trall, M.D. The great interest now being felt in all subjects relative to have a development will make the book of interest.
le Spiritualism True? Wm. Denton, Jehovah Unveiled, or the Character of the Jew- lish Delty Delineated. St. 4 20 - 2 Household from the	every one. Besides the information obtained by its per sal, the bearing of the various subjects treated in impro
35 Spiritualism True? Wm. Denton, 15 02 Sehovak Unveiled, or the Character of the Jow-lish Delty Delineated, 15 04 Sehovak Aro-a Biography translated from the French, by Sarah M. Grinkeo. 1.00 12 Kldder's Secrets of Boe-Keeping. Paper. 50 04 Boards. 75 04	cannot be over-estimated. This work contains the latest and most important di
Boards Koran, with explanatory notes, by George Sale. 8 Va. 570 pp. Best edition yet published. 3.00 40 Koran, with Life of Mohammed, translated by George Sale, Gent. 13 mo., 472 pp	coveries in the Anatomy and Physiology of the Sexe explains the origin of Human Life; how and when Mer trustion, Impregnation, and Conception occur; giving the
Koran, with Life of Mohammed, translated by George Sale, Gent. 12 mo., 472 pp 1.60 24 Looking Beyond. J. O. Barrett. 75 12	laws by which the number and sex of offspring are co trolled, and valuable information in regard to the begu- ting and rearing of beautiful and healthy children. It
Looking Beyond. J. O. Barrett. 75 12 Life Line of the Lone One, by Warren Chase. 1.00 /13 Life of Thomas Paine, with critical and explan- atory observations of his writings, by G. Vale. 1.00 18	The great interest now being felt in all subjects relatite to human development, will make the book of interest every one. Besides the internation obtained by its per original properties of the properties of th
Life of Thomas Paine, with critical and explan- atory observations of his writings, by G. Vale. 1.00 16 Life of Jesus, by Renan. 1.75 20 Lors and its Hidden History, by P. B. Randolph 1.50 16 Lyric of the Golden Age, by T. L. Harris. 2.00 20	the demand is constantly increasing. No such comple and valuable work has ever before been issued from the press.
Legalized Prostitution, or Marriage as it is and as it should be, by C. S. Woodruff, M.D. 1.00 16 Life and Moral Axioms of Confucina, by M. R.	Price, \$2; postage 20 cents. *** For sale, wholesale and retail, by the Religio-Phosophical Publishing House, 150 Fourth Ave., Chicago.
George Safe, Genl. 1 mo, 42 pp	CONJUGAL SINS
Links Descent Died Dest by H C Water at the	COMB CUAL BIND

02 20 12 24 Prof. Wm. Denton's Works. RADICAL RHYMES. In answer to repeated calls the Author has published these Poems. They are written in the same hold and vigorous style that characterizes his proce writings. Price \$1.25; postage 12 cents. ms proce withings. Frice \$1.50; postage is cents.

THE SOUL OF THINGS; OR PSYCHOMSTRIC REscarcitis and pictors. Ry Wm. and Elizabeth
M. F. Denton. This truly valuable and exceedingly intereving work has taken a place among the standard
filterature of the day, and is fas-bagining in popular favfor. Every Spiritualist and all evekers after hidden
truths should read it. Price \$1.50; postage 30 cents. trains soom read it. Frice \$1.500 postage 30 cents.
LECTURES 00 GEOLOGY, THE PAST AND PUTTURE
of our planes. A great scientific work. Solling rapdily. Price \$1.50 postage 20 cents.
THE IRRECONCILABLE RECORDS: OR GENESIS
AND GEOLOGY. 80 pp. Price, paper 25 cents; postage 4
cents. Cold 40 cents; postage 5 cents. WHAT IS RIGHT? A lecture delivered in Music Hall, Boston, Sunday Afternoon, Dec. 6th, 1868. Price 10 cents; postage 2 cents. IRISTIANITY NO FINALITY; OR SPIRITUALISM UPPRIOR TO CHRISTIANITY. Price 10 cents; p. 2 cents. *For sale, wholesale and retail, by the Religio-Philo sophical Publishing House, 150 Fourth Avenue, Chicago. THE QUESTION SETTLED. A careful comparison of Biblical and Modern Spiritualism. Price \$1.50; postage FPIRITUALISM UNVEILED. This sharp and brilliant little book, by one of our acutest writers and most ef-fective speakers should be read by all. Price 25 cents; fective speakers should be read by all. Price 23 cents; porting a (cent) OF BEASON. This little work is a HIE 87 PIESMACH OF PEASON. This little work is a mitter handles sectariation, as opposed to reason, with-out plows. Price 10 cents; postage 2 cents. "HAT-TERRIBLE QUESTION. Being an essay on Love and Martimony. Price 10 cents; postage 2 cents. "HIE WOLF IN SHEEP'S CLOTHING; OR, GOD IN THE CONSTITUTION. An inguisional interpretation of the perfect with an argument against recognizing God, Christianity, and the Sabbath in our National Charter. Price 10 cents; postage 2 cents. BOTH SIDES; OR, GOD AND THE DEVIL'S PROPIL-SIDES SIDES OR, GOD AND THE DEVIL'S PROPIL-INS of ancient prophers and modern mediums, between Price to cents; postage a cents.

OTH SIDES; OR, GOD AND THE DEVIL'S PROPILETS; A long range discussion on the comparative merits of ancient prophets and modern medium, between
Moses Hull and Rev. J. P. McLain. Price 25 cents;
postage 2 cents. 02 16 16 *, *For sale, wholesale and retail, by the Religio-Philo phical Publishing House, 150 Fourth Avenue, Chicago. Mrs. Maria M. King's Works. 02 THE PERNCIPLES OF NATURE, as discovered in the Development and structure of the Universe; the Solar System, have and methods of its Development; Earth, History of its Development; Exposition of the Spiritual Universe. Price, §1.3; postage, 34 cents.

REAL LIFE IN THE SPIRIT-LAND. Being Life Experience. Second, Inclients, and Conditions, Hustrative of Spiritual Philosophy. Price §1.00; postage 16 cents. osophy. Frice 3.100; Instage to come, SOCIAL EVILS: Therm Cavers AND CURE. Being a brief Discussion of the Social Status, with reference to Methods of Reform. Price 25 cents; postage free, THE SPIRITUAL PHILOSOPHY FS. DIABOLISM. In two Lectures. Price 25 cents; postage free, WHAT IS SPIRITUALISM 2 and SHALL SPIRITUAL-18TH HAVE A CHEED ?— In two Lectures. Price 25 cents; busings free. 12 02 postage free.

GOO THE PATHER. AND MAN THE IMAGE OF GOD.

In two Lectures. Price 25 cents; postage free.

THE BIROTHERHOOD OF MAN, and what follows from

It. In two Lectures. Price 25 cents; postage free, *, *For sale, wholesale and retail, by the Religio-Philoophical Publishing House, 150 Faurth Avenue, Chicago.

Dr. E. P. Miller's Works.

VITAL FORCE, HOWSUFER AND HOW PRE-SEASON. Coth, \$100: WASTER AND HOW PRE-SEASON. Coth, \$100: WASTER AND HOW PRE-SEASON. Coth, \$100: WASTER AND HOW PRE-SEASON. COUNTY AND THE SEASON PRE-SEASON PROPERTY AND THE SEASON PRO-SEASON PROPERTY. THE SEASON PRO-SEASON PROPERTY. THE SEASON PRO-TEMPORARY PROPERTY. It is an invaluable work, and should have a place in every family library.

or WATEL IN PRESERVISO HEALTH AND TREATES DECEASE. Proc. paper cover, 38 cents; postage 4 cents. Discusse. Proc. paper cover, 38 cents; postage 4 cents. Myournays TREITHS NY MISS. E. P. MILLER M.D. THOURNAYS TREITHS NY MISS. E. P. MILLER M.D. THOURNAYS TREITHS NY MISS. E. P. MILLER M.D. THOURNAYS CONTRACT TREITHS NY MISS. E. P. MILLER M.D. Discussed in the paper of feet to place it in their children's baside as an opening to conversation and advice on points upon which their future health, happiness, and even life, largely depend. * For sale, wholesale and retail, by the Religio-Phil-ophical Publishing House, 150 Fourth Ave., Chicago.

Hudson Tuttle's Works.

ARCANA OF SPIRITUALISM. A MANUAL OF SPIRIT-ual Science and Philosophy. With a portrait of the author, Friere, \$2.00; postage 24 cents. ARCANA OF NATURE; on, The History AND Laws of Creation. 1st Volume, \$1.25; postage 16 cents. OF CHARGOS, PER COURSE, CLAS, PARAGE IN CRIS.
ARCANA OF NATURE: OR, THE PHILOSOPHY OF SPIRITED AND A COURSE OF THE SPIRIT WORLD. MY VORIME, 81.25; DOSING 16 cents.
CAREER OF THE GOD-IDEA IN HISTORY. Price, 81.25; DOSING 16 CENTS.

\$1.25; po-tage 16 cents.

CAREER OF THE CHIRIST-IDEA IN HISTORY, Price,
\$1.25; postage, 16 cents.

ORIGIN AND ANYIQUITY OF PHYNICAL MAN,
Scientifically Considered; proving man to have been
contemporary with the mastedom, etc. Price, \$1.50;
postage 30 contact.

. For sale, wholesale and retail, by the Religio-Phil-sophical Publishing House, 150 Fourth Ave., Chicago.

P. B. Randolph's Works.

AFTER DEATH: OR, THE DISEMBODIMENT OF THE WONDERFULSTORY OF RAYALETTE, and the Roderucian's story. Two yellows in one. An extraordinary book. Price \$1.00; postage 16 cents.

LOVE AND ITS HIDDEN HISTORY. Price \$1.50; post age 16 cents. PRE-ADAMITE MAN. The human race 100,000 years ago. The great standard work on human antiquity. Price \$1.50; postago 16 cents.

* Por sale, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Avenue, Chicago.

*4 *For sale, wholesale and retail, by the Religio-Philo-phical Publishing House, 150 Fourth Avenne, Chicago.

ABSTRACT OF Colenso on the Pentateuch.

A COMPREHENSIVE SUMMART OF

Bishop Colenso's Argument Proving that the NTATEURI IS NOT HISTORICALLY TRUE

and that it was composed by Samuel, Jeremiah, and oth-er prophets, from 1100 to 634 B. C.

A very valuable and trustworthy little work.

"Price, 35 cents; postage 3 cents.

"a" For sale, wholesale and rotall, by the Religio
cophical Publishing House, 130 Fourth Ave., Chica

Dr. A. B. Child's Works.

A B C OF LIFE. Price 45 cents; postage 2 cents; BETTER VIEWS OF LIVING; or. Life according to the doctrine "Whatever is, is Right." Price \$1.60; postle, wholesale and retail, by the Religio-Phi blishing House, 150 Fourth Ave., Chicago. CONJUGAL SINS age 19 cents. CHRIST AND THE PEOPLE. Price \$1.25; post SOUL APPINITY. Price 20 cents; postage 2 cents. WHATEVER IS, IS RIGHT. Price \$1.00; postage 16

Father, Mother, and Child.

ophy, by C. L.

10 00

Autobiography of A. J. Davis. 1.75 Secretage. by Henry C. Wright. 1.25 Scels Realized, by A. E. Newton. 20 Of

cad of Life, by D. S. Cadwalla-

annal for Children (tvs annal for Children (tvs bavis, Cloth.

Davis, Cloth.

All Children (tvs annal children (tvs annal for children (tvs annal for

Emms. Hardinge.
Abridged
Jorning Lectures, (Twenty Discourses) by A.
1.75 20
J. Davis.

al for Children (for Lyceums), by A. J.

ent-Dead Past, by H. C. Wright. 60 04
Gnide. Cloth Cover 15 06
A 75 cents: postage 16 cents. Paper. 60 04
Marriago—Its Usclessuces and Injustice,
L James.

I. The Modern Woman's Physical Det Local Disease in Children and its Cause Age should one Marry 1v. Is Continent jurious 1v. Feromal, Psilinton, vi. Tu-conception, and their Consequence, vi IX. Conjugal Relations dustant Period. X. Congugal Relations between the Old.

Bew Bublications.

THIRD EDITION REVISED AND CORRECTED.
With Steel-plate Portrait of the Author.

THE VOICES.

THREE PORMS.

Volce of a Pebble.
Volce of superstition.
By Warren Summer Barlow.

THE VOICE OF NATURE tells no falsechoods, and in her communication to this author she represents God in the light of common sense, develing him of all emperations are considered to the control of the c

THE VOICE OF A PERMER definestes the individuality. The VOICE OF A PERMER definestes the individuality. The VOICE OF SERVICETYON in the most chaste and beautiful language portrays the conflict between the God of Moors and man, and proves, by explose extracts from the libbs, that the former has ever been defeated by the self-with the permeasure of the p

Price, \$1.25; full gilt, \$1.50; postage, 16 cents.

", " For sale, wholesale and retail, by the Religio-Phile
cophical Publishing House, 150 Fourth Ave., Chicago.

JUST ISSUED! THE MOST ELEGANT BOOK OF THE SEASON, ENTITLED,

POEMS OF

PROGRESS.
BY MISS LIZZIE DOTEN, Author of "Poems from the Inner Life.

> IN THE NEW BOOK WILL BE FOUND ALL THE

NEW AND BEAUTIFUL

Inspirational Poems

inspiretional 1 06lls
iften by Miss Doten since the publication of her popular "Poems from the Inner Life;"

FINE STEEL ENGRAVING

TALENTED AUTHORESS.

All Who Have Read Her "Poems from the Inner Life," WILL WANT ITS COMPANION, THE

Poems of Progress.

SPIRITUALIST,

FREE-THINKER, REFORMER,

Should have a copy of it.

Price, \$1.50; postage 20 cents. Full Gili, \$2.00; postage 30 cents.

. For sale, whole-sile and retail, by the Religio-Philo-ophical Publishing House, 130 Fourth Ave., Chicago.

A REMARKABLE WORK

ROBERT DALE OWEN.

The Debatable Land

on the Boundary of Another World," et CONTENTS: Profuritory Address to the Producture Carpy, Book L. Tonching communication of religious k Book B. Some charges By Robert Dale Owen. Author of "Footfalls on the Boundary of Another World," etc.

dge to man.

Book H. Some characteristics of the Phen
Book HI. Physical manifestations.

Book IV. Identity of Spirits.

Book V. The Crowning Proof of Immortal
Book V. Spirits of the first century.

times

shich are sensors of law, the lite and occur agily determines, in our courts of law, the lite and occur agily determines, in our courts of law, the lite and occur agily decided agily decided specifically an action of a lite of law of

as set forth by Christ bimself-It is a book eminently suited to an era like the present, when the Debatable Land of morals and religion is freely explored, and when men are disposed to prove all things ere they hold fast to that which is good.

andsome volume, beautifully printed and be Price, \$2,00; postage free. * For sale, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Avenue, Chicago.

CHRISTIANITY.

Its origin, nature, and tendency, consider of astro-theology.

By Rev. D. W. Hull.

• For sale, wholesale and retail, by the Religio-Physical Publishing House, 150 Fourth Ave. Chicago.

THE POSITIVE, RIGHT ARM OF THE

HEAVENS,

AND

THE NEGATIVE. LEFT, Holding a Double Rein over

DISEASE AND DEATH.

THE GRAND MEDICAL DEMONSTRATION or the Age.

THE SECRET OF ALL HEALING.

KEY TO MEDICINE,

ing the Fountains of Health and Scaling up the Sewers of Disease.

A SEVEN YEARS' TRIAL BY HUNDREDS OF THOUSANDS,

Proves it to be of Supramundane Origin and Power.

OVERWHELMING EVIDENCES

TRIUMPHANT SUCCESS

AND OF THE

REMARKABLE CURES

ALL MANNER OF DISEASE

With which it is po MEN, WOMEN, AND CHILDREN

> EVIDENCES FROM THE NORTH EVIDENCES FROM THE SOUTH EVIDENCES FROM THE EAST.

EVIDENCES FROM THE WRAT. TESTIMONY FROM MEN. TESTIMONY FROM WOMEN.

TESTIMONY FROM CHILDREN. TESTIMONY FROM DOCTORS. TESTIMONY FROM PREACHERS.

TESTIMONY FROM THE PEOPLE. Witnesses Unchallenged. Witnesses Beyond Reproa

Witnesses One and All,

INCOMPARABLE VIRTUES

MAGIC POWERS OF. THE

MAGNETIC MEDICAL MESSENGERS

FROM SPIRITS TO MEN, SPENCE'S POSITIVE& NEGATIVE POWDERS.

39,308 CURES.

In the following list the total number cures of different diseases, which have been performed by the Great Spiritual Remedy, PROF. SPENCE'S POSITIVE AND NEGATIVE POWDERS, is indicated by the figures which follow, the name of the disease. The kind of powders which should be used in each disease is indicated by the letters "P" or "N" or "P & N," which follow the name of the disease, ""P" standing for Positive, "N" for Negative, and "P & N" for Positive and Negative.

Neuralga, P. 4,137: Dypspola, P. 2,974; Ashma, P,

for Positive and Negative.

Neurslida, P. 2,137; Dypscoia, P. 2,974; Ashman, P. 2,215; Catarrit, P. 207; Chills and Fever, P. & N. 2,415; Rheumation, P. 1,778; Painful Marstrastion, P. 1,467; Suppressed Ment-trustion, P. 136; Fernale Weaknesses, P. 1,561; Fever, P. 2,395; Amazrosis (Blindness), N. 63; Coughs and Colds, P. 1,739; Heart Disease, P. 538; Disarbra, P. 1,114; Headache, P. 1,941; Dysentery, P. 1,345; Liver Complaint, P. 760; Paines and Aches, P. 881; Liver Complaint, P. 760; Paines and Aches, P. 881; Liver Complaint, P. 760; Indamnations, P. 971; Paralysis, N. 74; Acidly of the Stomach, P. 235; Elarche, P. 456; Toothache, P. 355; Flattelence, P. 255; Ilysteria, P. 881; Dipheria, P. 88; Spermatorrhezs (Schmial Weskness), P. 1,481; Erysleplas, P. 882; Constipation, P. 365; Livet Constitution, P. 365; Livet Constitution, P. 365; Livet Constitution, P. 365; Pattelence, P. 255; Statice, P. 285; Sleeplessness, P. 1,468; Trymors and Cancers, P. 28; Pailing of Womb, P. 337; Livetunitzy Urination, N. 181; Inducana, P. 275; Dumb Agrae, P. & N. 581; Secrofula and Scrofulous Sore Eyes, P. 575; Typhoid and Tymbus Fever. N. 424; Ether Plances, P. 575; Typhoid and Tymbus Fever. N. 424; Ether Plances.

BUY THE POSITIVE AND NEGATIVE POWDERS of DRUGGISTS AND AGENTS, OR ELSE SEND YOUR MONEY FOR THEM TO- PROF. SPENCE, AT IS RISK, SENDING ALL SUMS OF FIVE DOL-LARS OR MORE, IN THE FORM OF MONEY OR-DERS, DRAFTS, OR ELSE IN A REGISTERED LET-

AGENTS EVERYWHERE. RAILED ROX, 44 Pos. Powders, AT 22 RAS. 22 Pos. PRICES BOXES,

OPFICE, 51% ST. MARKS PLACE, NE Address Prof. Psyton Spence Box 5817, New York City. For Sale also by 8, '8, Jones, 15 Ave., Chicago.

Erontier Department.

R V. WILSON

Light and Darkness-A Remarkable Openingup of Soul Light.

on the evening of Thursday, Oct. 12th, 1871, we lectured in Esgate Schoolhouse, Jackson Co., Iowa. It is a wayside schoolhouse in the edge of the woods. Before leaving the comfortable farmhouse of my friends, the Bradways, we observed that we had a strange and peculiar feeling, such as we never before passed through. During the lecture we felt our usual speaking influence. Our discourse was carnest, and we entered with zeal into our text. The text was as follows: "Antenatal and post-natal laws, and their influence on mankind."

the audience.

Now, it was very dark out door,—not a star to be seen, for it was cloudy overhead, and within two days of the new of the moon. As we came toward the door we heard such remarks as these "Mow dark it how shall we get home?" "I do believe it will rain before we

it home!"

On stepping out of the house into the open air cerything was in a golden mellow light,—not day-th or moonlight; it was light. We looked up ald down the road for the cause; there was no parent cause. We turned to a friend and said: "Est you see, Charley! Is it very dark!"

He replied: "I can see nothing. Why do you to?"

ask?"
"Because everything is perfectly clear to me. I can see the buttons on that lady's coat; the curls in that lady's hair. I can see the color of your

air."

And this light accompanied me to the door of the Bradways, full a balf mile from the schoolouse. I called the attention of the Bradways, the tevens, and others to the phenomens. I beard no

Stevens, and others to the phenomens. I heard no voice, or any spirits.

On the 16th of Octs, I met my friend, Dr. Pratt, of Wheaton, Ill., at Turner Junction.—called his attention to the fact. On reaching my house, Mrs. W. informed me of the burning to death of hersister, Datailda, and her two children, Lincoln and the baby.—and instantly I heard a voice speaking out of the siz: "Remember the light, and send for my husband and children."
And we answered from the very depths of our soul, "We will."

soul, "We will."

And now, to my brothers and sisters, we never
so fully realized the words of Jesus as then, "It
is more blessed to give than to receive." And we
never felt so full of joy as we did when we turned
to our little pariner in life, saying, "Dear Mate,
send for Mr. Eames, and Matlida's children—no—
nob you; se will send for them."

The Bible and the Rum Shops.

Before us lies a neatly executed card. It speaks for itself. Read it, friends of the Bible, and ask yourselves why Messrs. Card & Eldred, proprietors of the Atlantic Drinking Rooms, Harley's Block, Center street, Lake City, Minnesota, have not the same right to found their institution on the laws of as have Messrs. Hall, Bellows, Tyng. ency.

ATLANTIC DRINKING ROOM,

PITS FOR THE INNER MAN.

CARD & ELDRED, Proprietors.

OLD TESTAMENT.

NEW TESTAMENT.

OLD TESTAMENT.

Give strong drink unto
into that is ready to perish,
but use a little wine for the
nearly hearts.
Leavy he

"Who loves not Wine, Woman, and Song. Remains a Fool his whole life long."

There is Bible for you, brothers of the Church, is a precious extract it is. The quotations are in the Old and New Testaments. The Word of

n the Old and New Testaments. The Word of watching over the whiskey drinker, and this book is urged upon the public as a k eminently calculated for schools. Next, we are over the doorway of some house of as-ation a Scriptural text to support their adul-

try.

Truly the Biblels a harp of many strings, or thich any tune can be played. Selah.

V. Wilson's Appointments for January.

E. V. Wilson's Appointments for January.

We will lecture in Philadelphia, Sunday, the 7th, 14th, 21st, 28th, and Monday evening, the 8th, 18th, 22nd, 38th, ton Tuesday, Wednesday, Thursday, and Friday evenings, —18th, 17th, 18th, and 19th, we will speak in Hammonton, N. J.

On Tuesday, Wednesday, Thursday, and Friday evenings, 33th, 28th, 28th, and 28th, we sill resture in Camden, N. J.

On the evenings of Tuesday and Wednesday, the 30th and 38th of January, and Trutsday and Friday evenings, the 1st and 2nd of February, 1872, we will be in Harrisburgh, Pena.

N. B.—On Sunday, December 21st, we will lecture in Chicago, Ill., before the Society of Spiritualists.

God's Workmanship in Man.

ary Ward Beecher makes the following

Henry Ward Beccher makes the following sensible remarks:

"We enter the kingdom of heaven, in more senses than one, as little children. I take it that we leave this world to go on with our stages of discipline—not the same which we have here, but what will, in our changed conditions and circumstances, be equivalent to what discipline is in our earthly relations. But it does not seem to me rational clear up to the moment of death, and that then we shall start up absolutely different. There will be another climate, another soil, and a nobler growth; but there will be growth. That which you have not learned here, you must learn there. That which you have left undone in this world, you must do in the content of the sense up, and gets slittle start, and is taken out of the soil and busbanded during the winter, to be put out again when the next brief summer sets in. But in the course of the ten years of this mission—more than three or four feet high, and never shore any symptome of bud, or blossom, or cluster. The soil is too cold, and the summer is too short. At length, the missionary is recalled to his native

land, and he takes this vine, the pet of his leisur and brings it down into our southern latitudes an plants it. It is now the same vine; it has the sam root; but it is soot the same sky that is over it Look long. O Summer! Look warm, O Sie Search and find where the hidden things in the vin Search and find where the hidden things in the vin search and find where the hidden things in the vin search and find where the hidden things in the vin search and the vin the same upon branch which it is having! Look at the brance upon branch which it is throwing out! Observ the smell in the air! See the blossoms, and the blossoms, the clusters which the autum has see hanging impurpled and ripened! But a too another soil, another son to produce it. It neve would have reached that state in Labrador.

LITERARY NOTICES.

The Career of the Christ-Idea in History. Hudson Tuttle

Boston: Adams & Co.

This is a remarkably well-written compendium of the supposed history of Jastv., as well as a succinct tracing of the origin and growth of the Christ-Idea. It is clearly shown that this idea has run through the web of all religions, and had its origin in Pagas Mythology. The labored pages of volumes of history, the speculations and conclusions of the various writers are here gathered

If we understand the author, he deduces from his re-arches into the career of the Christ-Idea in History, e sensible conclusion that it is only an islan, and never d an incurnate personality; no more in Jesus than Oslris, Chrishna, Mithras, or Quetzalcoult. He also alds that the history of the career of Jesus—never titten until from sixty to one hundred and twenty are after the death of the supposed man-fold—does to sustain the claims of the Christian in reference to a divinity. But he does conclude that such a mea-

his divinity. But he does conclude that such a man lived. We think that the facts which Mr. Tuttle has collected and compressed into this book clearly prove that the man is as much a supth as is the Diriculty or Christ-Meas attempted to be threat upon him. Why not as rationally conclude that the man was only ideal-se that his divinity was the creature of religious for Mr. Tuttle concludively shows that no meution of such a man is found in contemporaneous history. Nowhere, except in "the Goopels," is there a word of authentic testimony in favor of the supposition that such a man lived. Josephus, by interpolation, is made to say that a man (by name desum) of "wondores" lived in the time of which works. Other cotemporary authors are likewise made to fetality indicate the being of such a personage. But the most learned and honorable of Christian writers acknowledge all these to be interpolated sescritions—fragreties.

acknowledge all these to we have a series as a much forgeries.

To us the man Jesus, as well as the Christ, is a much found for the content of the content o

ancient as well as those of modern mediumahlp.

In our early experience as a medium, when healing by the laying on of hands, our son, a child four years old, atting near, observing the strange proceeding, exclaimed. "Pat thinks he "dectoring, but he isn't he "only doing rounders." So, undoubtedly, in the age of which the Goopels testiffy, three lived many persons affect with the various powers of crude mediumship, who did "wonders." and lived after the peculiar style of that age and such persons. There might have been one among them named Jesus. If so he could not have been gifted with extraordinary powers in the line of wonders; nor with extraordinary goodness as a man; nor with hord-inact divinity; clee contemporameous listeriasas who

made mention of him.

It is not essential to destroy the ideal or real man, as the case may be, but to evanish the Christ-Line, or the idea of an incurrent Ond. This the book under notice effectually does. It is a most valuable addition to the many treatises upon the subject of Jeens, and of Christ or a divine man—a God incarnate; and will go far towards eradicating from the midea of bomnasity that most perintions of dogmas of Christianity and of all preceding religious ideas.

Every reader should have this model book—a model, because of its politude brevity, concise comprehensivenes, and Vigorous and healthy conclusion.

Exam Evad at the Religio-Philosophical Publishing Hond.

House, "Distigo.

The Galaxy begins its thirteenth volume with the Jan any number. The publisher's arrangements for 187 are very complete, and assure the readers of the magazine is succession of numbers of remarkable interest.

The papers by conspicuous public men, on national opics of importance, which have hithered distinguished the Galaxy smoog American magazines, will be continued, and will embrace contributions from the most promnent among our living statesmen on questions of nation of inferest.

The serial sto manded the wid-will be by write

lin McCarthy, Mrs. Annlo Edwards, and J. W. DeForest.
During the year 1873, Gen. G. A. Custer, the dashing
tavalymans, will contribute a series of articles under the
title of "My Life on the Plains," the first of which appears in the January number.

_As_ex_Shakereas begins in the January number the
theory of her "Fiffeen Years among the Shakers"—a narnative that will throw much light on that strange com-

aity, be "Scientific Miscellany" of the Galaxy has ; prescrally popular that the publishers seek to n more deserving of the attention of intelligen The department is prepared by a distinguish at, whose relations with the leading elemtific to and, and of Eurepe generally, are such as to Galaxy to keep abressi of the latest facts.

relations has a seem to penetrate the very a naveling those causes that produce all the ere that humanity is subject to Heldolski imal mind as simple consciousness of the wo educated to third more or less by this artises man, mind he regards as out "New and constitu-nations of the constitution of the learning of the con-

New Advertisements.

THE MOST CENTARY and perfectly harmless antidote the poisonous effects, and remedy for the tobacco petite. Is known by the above name. It is compounded by Mas. A. II-shourssox, the cele-ated medium of Chicago, while entraced by a noted emist, long in spirit life. This antidote is warranted to eask the habit of using tobacco by the inveients loved the word, when the directions (on each box) are fol-

AGENTS for selling the same the are wanted. For sale, wholesale and retail, at this of Price, \$2.00 per box. Sent by mall free of poetage second of the money.

THE

BOSTON INVESTIGATOR. The Oldest Reform Journal in the United States,

IS PUBLISHED EVERY WEDNESDAY

SI WASHINGTON STREET,

By Josiah P. Mendum. Edited by Horace Seaver.

PRICE, \$3.50 per annum. Single copies, seven cents Spectimen copies sent on receipt of a two-cent stamp to pay the postage.

In religion for, in other wind, to entire real mental illustrations of the control of the contro

VICK'S

FLORAL GUIDE

FOR 1872.

TWO COLORED PLATES.

The most beautiful and instructive Catalogue and Floral Guide in the world—112 pages, giving ther-ough directions for the culture of Flowers and Vegeta-bles, ornamenting grounds, making walks, etc. A Christmas present for my customers, but forwarded to any who apply by mail, for TEN CENTE, only one-quar-ter the cost.

JAMES VICK, Rochester, New York. w#1 m14

MOVABLE PLANISPHERE

MOVABLE PLANISPHERE

Of the Meavens, at Every Minute.

A Complete Birectory of the Storry-Riseron. It to date of the Storry-Riseron. It to date of the Storry-Riseron. It to date of the Storry-Riseron. It is cheaper than a celes palasted, and as much better as it is cheaper than a celes algebre. The other like the clear sky, etam while on a bine-black ground. Send \$6.00 post office order to Heary to the story of the st

VOICE OF PRAYER.

A PORM BY W. S. BARLOW, AUTHOR OF "THE VOICES.

This little poem is fully equal to any of Mr. Barlow best efforts, and should be read by everybody. Printed on fine tinted paper, with blue-line border Price, 25 cents; postage 2 cents.

. For sale, wholesale and rotall, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Spiritual Tracts.

BY JUDGE EDMONDS.

THIS VOLUME CONSISTS OF A VALUABLE COLLEC TION OF SHORT ARTICLES
SPIRITUALISM,

by Jude Educors, who is widely known in Europe and America as an able juriet and a stanch advocate and capounder of the Spiritual Philosophy. The collection cotales are Spages, and is sold for the small sum of 30 cents per copy. Forty copies to one address by express for \$4.00. Pro to any vidow or orphas who may apply in person or by letter.

Address Religio-Philosophical Publishing House, 19: Fourth Are., Chicago.

JUST PUBLISHED.

TARTLING CHOST STORIES

AUTHENTIC SOURCES. Compiled by an Eminent Scottish Seer.

With Numerous Graphic Illustrati

PRICE 50 CENTS; POSTAGE FAUL.

. For sale by the Religio Fallo
House, 150 Fourth Ave., Chicago.

CRITICISM

THEOLOGICAL IDEA OF DEITY.

THEOLOGICAL IDEA OF DEITY BY M. R. CRAVEN.

Contrasting the views entertained of a Supreme Bell by the Ancient Grecian Sages, with those of Moses o

"What I Know of Insanity." AN IMPORTANT NEW WORK

MENTAL DISORDERS. DISEASES

BRAIN AND NERVES,

MANIA, INSANITY, AND CRIME,

With full directions and prescriptions for treatment and cure,

By Andrew Jackson Davis, author of Twenty voo the HARNONIAL PHILOSOPHY, etc. Price \$1.50; postage 30 cents.
Address Religio-Philosophical Publishing House, 13
Fourth Avense, Calcago.

Spence's Positive and Negative Powders for als at the Rangio-Philosophical Publishing House

New Advertisements.

Just Issued! A NEW BOOK

Vital Magnetic Cure:

VITAL MAGNETISM.

ion to the treat
physical disea

Introductory. The Giller Animal and Spirit Magnetism, and The Gill of Healing. Animal and Spirit Magnetism, and the Rule for their Application to the Cure of Dissesses of Moral Integrity of Healer,—Persons who should use Unconsclous Magnetism.—Sleep.—The Marriage Relaon.—Incompatability.—The Remedy, etc. The Detrimental Infessence.—Insently.—Obsession.—Tho

mompatability.—The Remedy, etc.
Determinal Induscress.—Insendy, — Obsession.—The
Cure.—Internal Induscress.—Insendy, — Obsession.—The
Cure.—Internal Induscress.—Insendy.—Obsession.—The
Healing Fracticed in all Ages.—Conditions for Healing.
—Fitness for the Work.
—Fitness for the Work.
—Discuss of Healing.—The Condition of Magnetism and Condition.

Adaptate Magnetism,—Cuantity of Magnetism Required,
Regarder Magnetism—Healing at a DisDiscusse Remediable by Magnetism—Healing at a DisLance, eth-eff.

Nature of the Source of Cure.—Law of Harmony, etc.

Nature of the Source of Cure.—Law of Harmony, etc.

Nature of the Source of Cure.—Law of Harmony, etc.

The Material and Spiritual Soly—The Change called

Death.—Unbeathy Children, etc., etc.
—Psychological Phenomen.—Different Forms.—Practi—Contrast between Rediction and Magnetism.—Onleaces
of Physicians, etc., etc.

of the constant of the constant of the constant of the constant the three Medicine and Magnetian.—Opinions of Physicians, etc.,etc.
Hyperic Suggestions.—Habits.—Pool, etc., etc.
Hyperic Suggestions.—Habits.—Pool, etc., etc.
Habits.—Alichia Agen.—Mesner.—Frenche
Ently Christian Period.—Middle Agen.—Mesner.—Frenche
Ently Christian Period.—Middle Agen.—Mesner.—Frenche
Ently Christian Period.—Middle Agen.—Mesner.—Frenche
Ently Christian Period.—Middle Agen.
Helikola Account of Vitta Magnetism.—Religions Miles
Technical Account of Vi

Price, \$1.50; postage 16 cents.

Price, \$1.50; postage 16 cents.

, For sale, wholesale and retail, at the Religio-Pt
ophical Publishing House, 150 Fourth Ave., Chicago.

REAL LIFE

THE SPIRIT-LAND

BEING LIFE EXPERIENCES, SCENES, INCI-DENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT LIFE, AND THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY.

Given Inspirationally BY MRS. MARIA M. KING, Author of the "Principles of Natur

This volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it is a necessity to educate the people to a knowledge of their exactive that it is a present to educate the people to a knowledge of their teachers in spirit-life. Now that the "beavess are opposed and the angels of God are ascending and descending," and men can receive communications from spirit-life, nothing can be more aspectate. The ned and the angels of God are ascending and descend "and men can receive communications from spiri nothing can be more appropriate than for them te-es, and the principles which underlie those methods.

Price, \$1.00; postage, 16 cents.

*• * For sale, wholesale and retail, by the Religio-Phil
ophical Publishing House, 150 Fourth Ave., Chicago.

Reform Pamphlets,

WARREN SMITH.

o. I—The Bible and Science. 12 pages.
II—Examples and precepts of the Bible. 15 pages.
III—feon-fast or the Idea of a personal God. 2 p. p.
IV—Death and Beyond the Grave. 15 pages.
V—That Turrible Queelion—the Social Evil. 12 pp.

Price, Single Copies, 10 cents.

When ordered for Distribution, \$5.00 per hundred
ADDRESS, Box 2723, CINCINNATI, On

Descent of Man.

AND
Soloctions in Relation to Sox,
av charles banyin Alba. With illustration.
Two Vols. over 40 pp. cech. Price \$1.00 per Vol.;
postage Service and pp. deck. Price \$1.00 per Vol.;
"." For sale by the Religio-Philosophical Publishing
House, 150 Fourth Ave., Chicago.

Ernest Renan's Works.

The Life of St. Paul.

The Lives of the Ap

These three remarkable books, by the great French illosopher, are attracting the earnest attention of all "They are of great power and learning carriesty at monety written, beautiful in style, admirable in treatment, and filled with reverence, tenderness and warming the style of beart."

Price, \$1.75 each; postage 20 cents.

, For sale, wholesale and retail, by the Religio-Foundail Publishing House, 150 Fourth Ave., Chicago

THE BIBLE IN INDIA HINDOO ORIGIN OF

TRANSLATED FROM

"En Bible Dans E' Inde,"

BY LOUIS JACOLLIOT.

BY LOUIS JACOLLIOT.

EXTRACTS PROM ATTURON'S PREFACE:

"I come to show you Humanity, after situaling the loft icst regions of speculative philosophy, of untrammeted reason, on the venerable soil of India, was transmeled and stified by the situat that substituted for intellectual life semi-brutial existence of dreaming impotence. India is the world's cradle; hence it is that the common mother in sending forth her children even to the nimost west, has, in unfading testimony of our origin, bequestated us the legsery of her language, her laws, he movule, her literature, and her religion.

To-angligious size pottam, imposing, speculative deindonos, and class-legislation, may be attributed the decay of nations. Aware of the reseminant I am proveking, I yet shrink not from the encounter. We are no longer bernt at the stake."

Price \$2.00; postage, 24 cents.

*** For sale by the Religio-Ph
House, 150 Fourth Ave., Chicago.

THE TENTH THOUSAND!

PROF. HOWE Has already publish OF HIS SEVEN-HOUR SYSTEM

OF GRAMMAR. ** Por sale, wholesale and retail, by the Religio Philophical Publishing House, 250 Foorth Ave., Chicago.

Just Published. Is Spiritualism True?

Mem Advertisements.

THE FITTIRE LIFE:

As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet,

WITH AN INTRODUCTION BY

JUDGE-J. W. EDWONDS.

CONTENTS:

CONTENTS:

The Holy City

-Spiritual Massage.

III.—The Spirit Echo.

or IV.—Powers and Responsibilities of Mi

per V.—Communication from a Spirit.

spier V.—Spirit. Life.

other V.—Spirit. Life.

Chapter IX.—Mayaret Puller.

Chapter IX.—Mayaret Puller.

Chapter IX.—Reasonable Words.

Chapter IX.—See Desires.

Chapter XI.—See Desires.

Chapter XI.—See Desires.

IX.—List Desire XII.—John C. Cabbou

IX.—List Desire.

IX.—Abother Interview.

Chapter.

T. XIII.—Interview with the star XII.—A Second Visit.

Star XII.—A Second Visit.

Chapter XII.—Reformation.

Chapter XIII.—The Path of Progression.

Chapter XIII.—The Path of Progression.

Chapter XIII.—The Book of Life.

Chapter XXII.—Beautiful Lesson.

Chapter XXII.—Beautiful Lesson.

Chapter XXII.—The Revespection.

Chapter XXII.—The Sechanic.

Chapter XXII.—The Sechanic.

Chapter XXII.—The Sechanic.

Chapter XXII.—A Sechanic.

Chapter XXIII.—The Sechanic.

Chapter XXI

Chapter XXIII—The Mechanic.
Chapter XXIV—The Preacher.
Chapter XXIV—The Preacher.
Chapter XXIV—The Preacher.
Chapter XXIVI—The Population of Spiritualism.
Chapter XXIVII—The Dorgan Boy.
Chapter XXIVII—The Bell Satisfied.
Chapter XXIVII—The Shan of Ease and Fashion.
Chapter XXIVII—The State and Fashion.
Chapter XXIVII—The State and Fashion.
Chapter XXIVII—The State and Birth.
Chapter XXIVII—The State and Chapter XXIVI—The State and Chapter XXIVI—The State and Chapter XXIVI—The State and Chapter XXIVI—The State and Chapter XXIVII—The English Chapter XXIVII—The English Chapter XXIVII—The Beggar.
Chapter XXIVII—The Beggar.
Chapter XXIVII—The State and Chapter XXIVII—The State and Chapter XXIVII—The Beggar.
Chapter XXIVII—The State and Chapter XXIVII—The State and Chapter XXIVII—The State and Chapter XXIVII—The State and Chapter XXIVIII—The Onticle.
Chapter XXIVIII—The State Spirit-Life.
Chapter XXIVII—The State Spirit-Life.
Cha

Chapter XLVIII.—
Chapter XLVIII.—
Chapter XLVIII.—
Chapter XLVIII.—
Chapter L.—The Inner Temple.
Chapter L.—The Foolbah Motors.
Chapter L.I.—The Foolbah Motors.
Chapter L.I.—The Foolbah Motors.
Chapter L.I.—The Foolbah Motors.
Chapter L.I.—The Temple Chapter L.I.—The Chapter L.I.—The Chapter L.I.—Communication.
Chapter L.V.—Communication.
Chapter L.V.—Communication.
Chapter L.V.—Home of unhappy Spirits.
Chapter L.V.—Home of unhappy Spirits.
Chapter L.V.—Experience of Voltaire.
Chapter L.X.—Experience of Voltaire.
Appendix.

Price \$1.50; postage 20 cents.

*** For cale, wholesale and retail, by the Religio-Phile
optical Publishing House, 150 Fourth Ave., Chicago.

Helen Harlow's Vow. By Lois Walsbrooker.

All who have read Mrs. Waishrobker's "ALCE VALE" will be sure to read this splendid story. It is dedicated "I Women Expectally."

The sustine says: "In dedicated this book to woman in general, and to the cottest in particular, I am prompile by a love of justice, as well as by the defer to arone woman to that self-assertion, that self-justice which will insure justice from others."

A WORK OF MEARLY 300 PAGES, BRAVTIFULLY COTTEN UP.

ce, \$1.50; postage 20 cents.
—:0;—
Alice Vale. A STORY FOR THE TIMES.

By Lois Waisbrooker. This is one of the very best books in our catalogue. This and HELEN HARLOW'S YOW deserve a circulation equal to GATES AJAN and HEDOED IM, which is saying a great deal.

great deal.

Price, \$1.25; postage 16 cents.

Alice Valu and Helen Hallow's Vow sent to one address for \$3.00.

°,° For sale, wholesale and retail, by the Religio-Phil-sophical Publishing House, 150 Fourth Ave., Chicago. The Spiritual Harp,

The New Music Book, For the Choir, Congregation.

and Social Circle. Over one-third of its poetry, and three-quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

The SPERTUAL HARP is a work of over three hundred pages, comprising SONGS, DUETS, and QUARTETTS, with PIANO, ORGAN, or MELODEON accompaniment.

Single copy....
Full gilt.....
6 copies.....
12 copies

BIOGRAPHY

VICTORIA C. WOODHULL. BY THEODORE TILTON.

This little pamphlet is a brief-sketch of the life oris Claffin Woodhull, "a young woman," in th the author, "whose career has been as singula eroline's in a romance; whose ability is of a n or the subset of the subset of

Price, 10 cents; postage 2 cents.

_ For sale, wholesale and retail, by the Religio-Phile
ophical Publishing House, 150 Fourth Ave., Chicago.

Hundred and Forty-two Illustration "THE FOUNTAIN:

With Jots of New Meaning By Andrew Jackson Davis.

Rend Jets! Rend Jets! Rend Jets! Scautiful Paper, Fine Press-work, Superior B. Price, only \$1.00; postage 15 cents. Unstrained with One Hundred and Forty-two Engre

o For sale, whojessie and retail, by the Beligio-Philophical Publishing House, 190 Fourth Ave., Chicago. AN EYE-OPENER.

"CITATEUR PAR PIGAULT." Le Brun,

CLERGY; ALSO FORTY CLOSE QUESTIONS TO CLERGY; ALSO FORTY CLOSE QUESTIONS TO THE DOCTORS OF DIVINITY.

DOUBTS OF INFIDELS,

Price, in cloth, 75 cents: postage 12 cents. In p

3.00 PER YEAR IN ADVANCE.1

cruth wears no mask, bows at no human shrine, seeks neither place nor applaiset : she only asks a hearing.

[SINGLE COPIES EIGHT CENTS

JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, DECEMBER 30, 1871.

VOL. XI.-NO. 15.

Original Poetry.

Written for the Religio-Philosoph "JOSIE AT THE GATH.

And then, still later on in life, In matrimony's blessed state, She met me there, my darling o My own dear Josie at the gat

Alsa: it was not long to be,
For he who comes so soon or late-beath—came and took away from me My darling Josie at the gate.

JOSIE'S REPLY.

BY H. A. SEACH.

I've sped their rapid course, and

made

ow of its walls you walk, and its

From the Rochester, N. Y., Evening Ex WARVELS AT MORAVIA.

e. Extruses:—Fifteen miles south of Au-Ma V., on the Southern Central Railroad, Owasoo Lake, in a lovely valley, nestling cen beautiful hills, is the village of Mora-containing nearly differen hundred inhabit-ton the hill-side, about one mile distant, cast from the depot, in the residence of ma Kusura, which, during the past year, cen visited by so many from all parts of ountry, to witness manifestations and re-lons (more starting and wonderful in lations (more startling and wonderful in uny respects than have occured in modern, if 6 in ancient times) through the mediumship Man Many Arnaws, now residing in the large of Moravia.

I Mina Mary Andraws, now residing in the illage of Moravia.

About fitteen years ago, while living in the instruction fitteen years ago, while living in the instruction from the instruction of the legislation of the legisl

to the letter, as hundreds of reliable witnesses have testified, and are ready to reaffirm. If predictions made through Mrs. A., and through audible voices, powerful and eloquent, are to be realized during the next few years—we are on the eve of great events—revolutionary for good, intellectually, morally, and spiritually, beyond the power of language to describe. We will unfold the nature of one of the mysteries that cluster around that plain, unpretending people who are astonishing the world.

Mr. and Mrs. K., having no children, thought a few years ago, that they would build a small farm house—their old one being nearly worn out. The spirits told them to build a spacious house to accommodate the thousands who would soon visit them; to arrange it with a flat-pebbled roof, as a promenade for visitors in the "form" and the immortals; to build a large observatory from which visitors could view the beautiful secency of valley, hill, ravine, and lakes. The house was completed with conscientious obedience, according to spirit plans and directions,—all the neighbors wondering my so large a house should be built for "them old folks." Over two years ago the spirit architects ordered that a board partition be put in the front uper room, forming a dark room, called the "Cabinet." A door from the audience-room opens into the Cabinet. In the centre of the partition is an aperture, over which, from the inside, hangs a black velvet curtain, which is raised by the spirits, when faces, forms, arms, etc., are shown. During the past two years, departed friends have been recognized in these rooms every week, and during the past season, as their fame goes abroad, it is of daily occurrence. We will, without referring to special personal tests, state what we know after having been present at several sittings, and from conversing with many reliable persons who have had elitings there during the past six months.

We will give no names, as we have never asked or received permission so to do. Will first give the principal incidents of

asizions to do as you are that they should do. Sometimes we get something in ten minutes, and very little then. Again, we may walt an hour or longer, and then have powerful demonstrations."

After a half hour of music and darkness, mysterious appearing lights traverse the room in curved lines of beauty, and what staggers scientific Montes, and in fact all, is that these beautiful lights approach near our faces and hands, and emit no light to make, in the least, our faces less obscures and dark. No chemist has yet been able to produce such phenomena—lights so large and not throw light upon all objects. Next we were fanned as by gentle breezes, refreshing and cool, but from where? We were then sprinkled with water. How was it done." (Sweet Home." was then played when three voices, base, teaor, and alto joined with us in the chorus, the volume and power of which, far exceeded that of us mortals. We also sang. 'Old John Brown.' with our ut most power, and were assisted by two voices, that changed some of the words unarching on." Was changed to "As we come near to you." Other changes were made. All present firmly believed that their voices joined with the angels. We don't believe it was ventriloquism or an illusion or deception. A lively tune was played, when the floor vibrated with tremulous action, our chairs trembled, and as we were amazed at the mysterious and powerful indusence that pervaded the room, we all seemed to be gently touched by soft hands in rapid succession. No two persons—even with angel's wings—could fly about the room as rapidly, and touch each so distinctly at the same moment. Mrs. A. could not leave her chair without our knowing it. 'At this moment of pleasant excitement, two voices were heard at the same time speaking to two different ones in the circle. "Dear mother," 'dear sister," were whispered to two ladies, as they felt gentle touches on their faces and brows—so foud that all heard. At the same time enother person was addressed assessed by the earth of these myster of the suppliest momen

this e-spening as to permit the rays to fall in the cabinet and light up amined the cabinet and chair and trumpet, and like can find no trap doors when persons as are seen could Mrs. At is then seated in the

smale was a chily seen on his beautiful and yountenance. Tears of Joy and gratitude flowed as they knew it was a reality—that they could not be deceived.

Two other faces were seen, but were not thrown with the light far enough to be as distinctly not, and were not recognized. Supplied that they not they are the are they are

friends beyond a doubt. Other faces appear cheerful and life-like, smiles and animation lighting up their countenances. Sometimes they throw their faces in the light fully; at other situes they appear faintly in the "twilight" back-ground; sometimes we have heard powerful preaching in describing the "Beyond; "at other sittings not an audible voice is heard. The singing is often beautiful and impressive; again, it is faint and not clear, and full of musical melody, owing to conditions difficult to explain.

The spirits' theory is that the spiritual bodies attract material matter through material, magnetic and spiritual influences through the magnetism of those present and the medium, and clothe for a few minutes their spiritual forms with materiality, causing the form to appear as nearly as possible like the earth; that it cannot be done in the light is owing to the dissolving effect of light on such chemical combinations; that when formed, light produces a dissolving, destructive painful effect, especially so on faces, which prevents their remaining long in the light; that even hands will discolor, as they often do, when held in too strong a light; that such dissolution is painful. Also, that to shake hands with mortals, (which they occasionally do) is painful, disagreeable, and prevents very often further exhibitions.

What appear like especiacles are often worn by the immortals, which they say is to proven their eyes, which are under unnatural conditions, from the disagreeable office from the Bible. We believe all will acknowledge that most of the spiritual angelic manifestations, visions, &c., recorded in the Bible occurred in the night—the dark. The reader will recall many night scenes of the Bible, and perhaps not in the future object so much to darkness connected with angel annifestations.

Mr. and of all the skulls of the world to do one tenth of what occurred there. Can all the learned me of the world through sciences, sleight of hand and humburgery, do what the Woman of Endor did in the presence of Sau

the future seems dark and uncertain, who do not believe in a spiritual edistence beyond this carth life, to go there and be convinced, as others have by incontestible and overwhelming evidence, that this earth life is but the A B C of existence, and the tissue of the life to be.

"The tisene of the life to be We weave with colors all our . And in the fields of destiny We reap as we have sown.

Long shall the soul around it call. The shadows which it gathered here And, pointed on the eternal wall. The past shall re-appear."

Henry Ward Beecher on Spiritual

Mr. tleecher, in a sermon lately referred as follows to Spiritualism:

It is generally admitted that from the very teginning of things this world has been open to the influence of spirits. We can readily believe that there is a spiritual influence which we can neither understand nor appreciate. This is certainly the doctrine of the New Testannent. It was taught both by the Savior and by the Apostles, that both divine and demonitar influences did roll in upon the human soul; and I aver that there is nothing men should so much desire—and do so much need—as those

age animal condition of man there has conthis conception of a free spirit and conseque
spiritual illumination? This idea was with it
race of man as far back as the beginning, as
their vague feeling out after light showed it
as now their need of it. Of course, mere see
ing does not prove the existence of an obje
but it shows a need which it is not a, part
God's congomy to allow. Our Bavior, ase
the reality of these spiritual influences, a
declares it is not possible for free to the see
the reality of these spiritual influences, a
declares it is not possible for free to the see
these. It is impossible to interpret a high
sphere to those in a lower; hence this gr
truth cannot be unfolded in detail as if it we
an earthly truth.
The present have not so may
need of this spiritual help; but, for that, gr
part of the race who live in deally conscious
of imperfection; who struggle on in darker
and doubt knowing not how to comfort the
splyes, it is the one thing needful. It is it
office of the Divine Spirit to inspire and co
fort men. There are times when we are all
us conscious of being influenced by a spi
outside of ourselves, and although it is true this
influence transcends our understandis
we are nevertheless able to prepare ourselv
for its reception by making ourselves susceppersonal communion with the spirit world, the
lieve that God has found you. Do we o
Jong to separate ourselves from mere physic
consciousness? Can anybody endure t.

The New Religious Movement.

Cincinnati, Dec. 17.—The call for a National Convention to secure the recognition of God in the Constitution of the United States by an amendment to that instrument has just been issued from this city. It is signed by the Governors of Peansylvania, Virginia and Kanasa, Judge Wm. Murray of New York, Bishop McIlvaine and numerous clergy of this city. It is to be held at Clincinnati, January 31, 1872. No Methodist minister signed the call. The Methodist Episcopal ministers of this city decline to agitate the question.

The above called Convention is the third one that has been called by a set of intolerant bigots, who want to get some national law to control the public conscience. The Methodist people generally, to their credit be it said, do not approve of the movement. One of the leading Buptist papers in Pittaourg, Penn., disapproves of the measure, and we believe only a few of any of the orthodox people are in favor of it. There are only a few bigoted foolathat are engaged in this movement, and will only take such opportunities to make themselves appear ridiculous—Romeo, Mich., Osercer.

No More Gray Hats.—Nature's Heir Restor-ative brings back the original color. It is not a dye, and clear as crystal. Contains nothing injurious. See advertisement.

meir hency sees nosity empty.

The Grand Duke Alexis has contrib \$5,000 to the poor of New York. It is us stood that he has given \$2,000 for the poor Boston, and that he will add \$3,000 to the cago relief fund.

Ar an

Ar an anti-vaccinitionist held in Manchester, the reso clustion does not prevent smi disease and death," was used

THE RESIDENCE OF THE CONTROL OF THE

nderful Tests given R. W. Flint.

R. W. Flint.

BROTHER WONES—I had son mast died at Memphis in 1884, about niesteen years of age, and to whom I was sor as the analoted, as had was a noble young man. Desirate to test the powers of R. W. Flint, of 34 Clinton Place, 8th Street, N. Y., as a medium for answering saled communications, I wrote a letter to my son, in the following words:

DEAR CHAMLES—If you still exist in apiritife, and can communicate that fact to me through the mediumship of R. W. Flint, please to do so.

M. P. ROSECKARS.

o do so.

M. P. HORECHANA.

This letter I sealed up very carefully, hen stamped it in five places with my outrain seal, so that it could not be opened rithout my knowledge, and sent it to Mr. Plint. In short time, this was returned to me with the seal as perfect as when it left my ands, and with the following answer, written rom right to left,—backwards.

present, and will communicate to the controling pirit.

My DEAR FATHER—Your son Charles in pirit is truly present, and will, through this-channel, endeavor to communicate a few words. Father, the cold tomb holds not the pirit of your dear son. No! no! I live and un often with you. Not a day passes but 1 go he rounds of the dear home, and try to impress each and every one with my presence. O, that you could but see me as I do you! O, could you but realize my presence. 'O, that I and, at this time, power to communicate the houghts my spirit wishes. Dear father, I will come and communicate at length; yes great control to the pirit of the pirit

Becoming very much interested, I sent an other letter which was answered by the medium, but the same was lost in the mail. I then sent may photograph to W. H. Mumiles took on the propose, I wrote another letter and scaled it up as before, asking my son if he would try to appear on the plate as I desired. This letter I forwarded to Mr. Flint, as before, and in due time received the following answer:

Spirit Sphere, 7th June.

DEAR FATHER—I am very happy to be again permitted to come, and through this channel commune with you. I regret that my last message did not reach you; it was taken out at the Post Office here.

I was, dear fathen you that we was a support of the post office here.

I was, dear fathen you that you said, and O, let message, standing by your side, and O, let message in the standard of the stand

a circle held in our town some control of the said letter. earling of the said letter. ealed carefully, and sent again to Mr. and in due time received the following er, written as before.

Spirit Sphere, 28th June.

Spirit Sphere, 28th June.

My DEAR FAYEERS—Your ever welcome mesage is now before me, and I will again endeavor to dictate a few words. Dear father, I cannot new see who the pictures on the plate or photographs you received from the spirit rist, Mr. Mumler, in Boston, represent. I see no restumblance to our family. They do not belong to us. They are strange spirits. Father, I did communicate to you lately. Test twas your son Charles. You can rely on what you then received, Will you dear father, it was your. I want you to sit two evenings swhile, between the hours of tan and eleves. Bit half-as hour. I can sand will them comes und manifest, so that you will know high I am present. Yes, I then can and will give you much efficiency that you can no longer doub. The guide cannot control the medium sufficient to writer whas. I so much desire to dictate. The Justicum has not on account of the trial and loss; occultured strange, sendonner.

will give yea m insight to this sphere.

Your ever loving and affectioness on,
Carlos T. Roceccans.

About as thine I received the last letter, as above, my oldest son, a young man about street, or specific the series of the series of the wing communications for essagers from their spirit relatives, giving their names, age, place of birth, etc., but could not write long at a time, but what little he fall write, was always truthful. One evening, at a circle at my house, Charles controled his brother, and wrote to me as follows:—

Father, I want you to go to Charles City tomorrow evening, and hear Mr. Wilson (E. V. Wilson) lecture. I will go there and manifest so that he will see me and describe me. It is a pretty heard thing for me to do, but I think I can accomplish it.

I complied with his request, and at the close of the lecture, Mr. Wilson described him, and also spoke of the appointment to meet me through very well.

I could give tests of this kind by the hundred, but my article is already longer than you will desire to publish, and yet I do not see how I could make it shorter. I have stated facts just as they occurred, leaving the public to form their own opinions whether electricity, magnetism, nind, power, demons, devils, or imposters do these things.

I will state, before I close this article, that I sent a duplicate letter, at the same time I sent to Mr. Flint, to J. W. Van Name, at Elmira, New York, which returned to me unanswered, Mr. Flint having already answered an exact copy. This was a fine test, and speaks well for the truthfulness and honesty of the mediums, and I desire to say, that I am satisfied they are both honorable and truthful, and deserve the confidence of their correspondents.

Clear Lake, Lows, Dec. 2nd, 1871.

Written for the Religio-Philospokical Journal.

Written for the Beligio-Philosophical Journal. CENTRIFUGAL AND CENTRIPETAL.

By Wm. C. W.

The poet Coleridge has said,—

"He prayeth best who loveth well
He prayeth best who loveth heat
However pleasing the sentiment expressed
in this may seem, still we are confined at every
step in life, at least greatly influenced through
the laws of attraction and repulsion. The
sea of worlds that move so sitently, above,
beneath, and round us, are understood to be
kept in their respective orbits by the action of
these principles. Doubtless these elements
extend throughout the universe—we do not
escape their influence here, nor is it likely we
shall in any future state of existence.

We call it likes and dislikes, yet it is powerful enough to hold us to our respective places
as we move in society; hence the necessity
of those many manisons mentioned in the
Scriptures as existing in our Father's kingdom.
There must be a necessity for them in order to
meet the demands of the diversified states of
humanity on departing from this life.

We may, indeed, we always should be in a
condition of mind, to carnestly desire that all
men, let their conduct be what it may, should
meet with justice, tempered with mercy. It is
not likely that the Creator intends to do any
better than that for any of us; peither do!
Rhow that it would be for our interest that he
should. Is it not most probable, that either in
this, or a future life, it would be hetter for us
to answer to the legitimate demands, or consequences of our conduct? And that may be to
us an ever-present shoolmaster, polntling to
the pleasant paths of rightcousness and peace.

Many years since I read an allegory, which
had a religious significance. It was
to answer to the legitimate demands, or conseunder large the subject of the present of the
continually upon his throne,—Jusice, Truth,
and Mercy, and thus address

ular,) will be beneatted by this bracketch of the liberal cause in this rapidly growing city, the great centerstance" of the vast southwest. I request that you give it place is gone column. Some three years ago after his who had placers in the cause of Spiritualism or emissed a sectory, and by their sail and liberality maintained a course of lectures at intervals; also notable and conference meetings, gradually increasing the intervals and membership, until last May, when the First Society of spiritualists of Kansas City was organized, the following officers elected: E. Fair, President; Mrs. Dr. Jeunic Hinfebrand, Vice Prostent; G. W. Gibson, recording secretary; Mrs. Orawbord, corresponding secretary; Mr. J. Merrown, treature.

following
Mrs. Dr. Jeunic Hildeorane,
W. Gibson, recording secretary; Mrs. Crawson,
corresponding secretary; Mrs. Crawson,
By the sdrice and under the direction of Brother
E. V. Wilson, who lectured for the society during
the month of April, 1871, a series of conference
meetings were inaugurated, which were held egularly every aftermoon at half past two o'clock, on
Sundays.

Questions were selected for consideration on
Questions were selected for consideration and
control of the second control of th

meetings were inaugurated, which were held regularly every afterneon at half just two o'clock, on
Sundays.

Questions were selected for consideration one
week before held the selected for consideration one
week before held discussed by the selection of the selections to all persons, (ministers of churches includcions and the selection of selection of the selection of selection of the selection of selection of

The who ingras and runs sway.

Shall live to fight another day,
concluded to beat a hasty retreat, -at least he has
not put in an appearance at one of these meetings
Many, however, very talented, liberal, and conservative men, have participated in these discussions, which have been conducted with proper dignity and decorum.

Brother E. V. Wilson returned to this city ment
effect of October, to fill his engagement as per contract made last spring. His lectures during the
month before the society, were a success,
month of the society were a success,
and shall make engagements on the following
terms:

We will pay one hundred dollars and board while
here, for the two lectures each Sunday, for one
month, the lecture- to be given morning and evenlog.

and share engagements on the following when in make engagements on the following with the control of the contro

Letter from B. Pickering.

BROTHEN JONES:—You will find inclosed a post office money order for \$22.00, ten dollars of which you will place to my credit, and the residue to the credit of L. D. Williamson, of this place. The credit of L. D. Williamson, of this place, the beautiful the state of the control of the place to the will place make us pay for it by charging us the \$8.50 per year, and ten per cent. Interest after due. At any rate, I wish you to charge me that. With joy we receive the JOUNNAL again. With sorrow we heard of your misfortunes, and though we do effort to procure subscribers for your excellent paper.

per.

West Milton, Ohio.

Researes:—Many thanks, brother. The time we have given his been at a searfice, as every intelligent person must know, and yet occasionally an individual who has by his own negligence become largely indebtes for the Journals will most unreasonably complain of us with a shart and a growl that we "uguht to have discontinued the paper before, that he believed in advance payment," etc., etc.; and yet every number of the ganger received explicitly warned subseribers that if they continued to take the paper they must pay for it. Such grumblers would complain of being obliged to pay for a monthle board which they had three times a day 'partalem of the causes the rules of the house were, "pay in advance," and which he had neglected to do, but in spite of his neglect, had eaten at his hoods', ightle, for a month of credit.

We samighaf to be thus generously credited with good intent. Sinch letters bayeak nobleness of soal in ounsubseribers. Just such men all Spirinality to gift to be.

Prayer-Answering Ges.

That mysterious personage who has become, so very notorious, whom she "world's people style the "Fire Fieed," and a large proportion of the "elect." call "Lord Ged Almighty, Jesus Christ, Holy Ghoet, Jehovah," having had so many big fobs to stroud to in Illinois, Wisconsin, Northern Michigan and other places during the drouth, appeared to have overlooked Almont. "However, it seems that his attention was suddenly called to the fact on Thanksgiving day by a goodly number of the "elect." from the sects in the place for once uniting and assembling together in the Congregational church for the purpose of bringing their thanks to such a focus as to propitate the old gent, and make, him feel so good that he would continue to prosper them to theisheart's content. Had they not built, painted and furnished tleis-several churchès in good style: Did not God prosper them in getting a large proportion of the money for that purpose out of the pockets of the miserable rumsellers, drunkards, gamblers and the children of the devil generally. Did they not pick a nice "pile" of it from the pockets of the poor, the children, the widows, the orphans, and the fats, whom they would not notice on other occasions, through their system of ice-cream, and strawberry parties, and sociables, with their attendant games, postoffices, lottery cakes, good leads in a way that will lighten the dark places thereof, so that all, from the least to the greatest, may see the manifestation of thy power!

Well, the services were nearly through when the cry of "fire!" was heird. No particular alarm was felt,—it was probably some saloon or worldly place of business that was on fire, as the religiously-kept stores where, liquors are sold for "medicinal purposes only," would not be open on that day—at least not in front. Then, the buildings were so loaded with snow that the fire could not spread.

Of course, there could be no danger to God's property. A hymn was given out and sung, and the benediction pronounced, when a boyr ushes in w

Letter from E. B. Wheelock.

Bno. JONES.—I have just finished a course of six lectures at Girard, Crawford County, Kan-sas. Our lectures were a success. The wealth and talent of the place gave us good attention, kind treatment, and the wherewith to help sustain the wants of the flesh, as well as the

and talent of the place gave us good attention, kind treatment, and the wherewith to help sustain the wants of the flesh, as well as the spirit.

Upon leaving, the friends collected around us, (myself and wife) and pressed upon us a promise of an early return, that they might hear more, and learn more of that philosophical gospol, called Spiritualism.

One, a Quaker gentleman, informed us and the audience, that he was some skeptical about spirits, but that my arguments and the evidence he had received through the wife of the lecturer, had torn off quite a spilner from his skepticism, and would recommend Spiritualism to his friends as worthy of investigation.

In contrast, however, one brother (an Adventist) thought the more we investigate the less we would think of the idea of "spirits," for with him man has no inherent immortality, no pre-eminence above the "beast," as the one delth so dieth the other. In one of my lectures I characterized this idea as an ournag outang system, bringing man on a level with monkeys, and our friend as an antivable representative of his pet thou the proposed of the pet the contract of the pet thou the pet the contract of the pet the pet the contract of the pet the pet the pet the

A San Francisco girl recently the arionic treatment for procuri and beautiful complexion. She loo enough in her coffin.

Ala:our every town in Iowa has organized a permanent society for the relief of the poor,

permanent society for the relief of the poor,
"This mind of man ought to fly abroad and
soar. like the falcon, not hide itself like the
owl."

Wx can have no true conception of any

condition until we have ourselves been in that condition.

Some ladies under dessimily with the headship, and this causes their hadr to feet. Singery false Restorative is a sure pussed; we the sche, and, wit synther the copies of blanched, gray, or field that. See algriciamed:

Voices from the Reople.

persition. I tunn we wanter the control of the cont

use. Orthodoxy has a very them, if they wouse the control of the c

Inclosed find SI.00 for the JOCKNAL. 1 ata as a raild—an not live without some spiritual foo All likelihe paper who read it.

WALLA WALLA, W. T.—I. Straight writes. Last evening I read a diminutive copy of the Jov

WALLA WALLA, W. T.—I. Straight writes—
Last evening I read a diminutive copy of the Journal. Good Inligs are usually done up in small packages. It was good news to me to hear that Journal, and as I like your style of conducting a paper, and combating error, I will inclose a post office order for a year's subscription in advance, with my wishes for your prosperity.

MEMPHIS, TENN.—S. Rembert writes.—Inclosed please find 83.00 for your glorious Journal, dating from July 25th, at which time my former subscription expired, though you continued it to me until the great fire. In ever can forget the words of cheer and commendation you bestowed on my little book, "The Philosophy of Life," nor cease the continued of the present of the prese

you forever.

PILOT POINT, TEXAS.—A. Knight writes.—I received the miniature copy of the Jotynaxı of Oct. 19th, and herewith send \$8,00, which you will put to my credit, and send the Jotynaxı when issued. I would be pleased to do more if my pecuniary abilities would permit. It will hardly be necessary to mention that I deeply sympathize with you in the connection with other clittens of chicago.

DARIEN, WIS.—D. Williams writes.—My orthodox, friends inform: my that "food destroyed the inclosed \$5.00 to you, may be an offense to Him.

BATILE CREEK MICH.

Him.

BATTLE CREEK, MICH.—T. Snow writer.—I am glad that you have got the dear old JOUNNAL once more floating to the before 10 JOUNNAL once more floating to the breeze. It looks just as well as ever, orbight and shining as a new gold dollar, purified and brought forth from the ashes of the Chicago free.

83.00.

LAMOILE, MICH.—M. 8. Myer writes closed please find post office order for \$6.00, will pay our subscription up to Jan., 1872, deeply sympathize with you in your disast fire.

will pay our subscription up to Jan., 1872. We deeply sympathize with you in your disaster by lire.

WHITE CREEK. IND.—A. Jones, M.D., writes. Inclosed find \$1.00, for which send the Journal of the Jou

the paper and its able corps of editors and contribtors. I line loses \$3.00.

RIPLEY, OHIO.—Wm. Norris writes.—As one
of your trial subscribbers for, perhaps, nearly six
much plans are well pleased with the Jocksanthat the particular of the particular of the control
and the question.

BORDENTOWN, N. J.—E. A. Vernon writes.—
Please find inclosed \$3.00 for renewal of your dear
Joursal. It has troubled me about being so lardy
in sending money. On the same day I received
the JOURNAL. I had a fine bouncing daughter presented to me. I assure you! was pleased, but not
nore so than seeing the dear old paper in my happy
home once more.

wish.

ST. MARYS, OHIO.—A. Benton writes.—I was much rejoiced, last week, at receiving the JOURNAL again in full life size, with the same dear old heading, and with the typography much improved, and in all respects appearing like the young Phunix, and with the typography much improved, and ready from callantee, a long and vigorous, and ready from callantee, a long and vigorous, and the provided of the provided

mg truths contained in our Harmonial Philosoph WINTERBET, IOWA.—G. W. Seever writes-am very much delighted, Brother Jones, to kut that we have some such men as yourself, with much energy, back bone, and ability. Very gla too, that some of the writers for the JOURNALS. Keeping an eye on this more that is making to p somebody's fabulous god in our national Continuity. For Tools! What assurance have that he will not turn, after they get him there, a Catholic god, or some other god, who will tu on them and crush them with an Iron heel? Gut the clergy want to make their poor, whivehen go on them and crush them was an average or a hivering got a paper overcost, to ableld him from the inclement cy of free thought. After they get their god in the Constitution, wonder if they will not be looking about for a place to put that other old gentlema of theirs, the devil! He makes a good shepher dog for them, and I should think they would lik to provide a good place for him too.

BRIGHTON, IND.—Mr., Gilhams writes.—While I sympathize with you in the late disaste that has befallen your city and robbed you of the means to support your paper unaided. I am a salb to assist four very more pertunsity, but wil hav what is your just due.—boying that every or have what they are able to seek to a support your paper unaided.

means to support your paper unaded. I am no able to assist you very much power unaded by a what is your just mu.—hoping that every on will do the same, and advance what they are able to do.

MASON, MICH.—I. J. When write.—I am poor man, and have so week hard for every centhat to belon, but when I get so hard up that I can be per for may seeding matter. I will go without it until I can, inclosed find \$0.00. Gredit as directed.

Arts and Sciences.

...Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and abscriptions will be received by Dr. T. A. Carr. Ad-rese Lock Box 333, Mobile, Ala.

(NUMBER XI.)
Light, Heat, and Electricity—Co.

Aside from all scientific dress or rehashing, light comes to us as a positive polar manifesta-tion on the earth side of nature, and as such, demands our most careful and profound investigation, since it so largely concerns our every day interest, not to say essential being.

every day interest, not to say essential being.

The blue, yellow, and red rays of light, each differ in their characteristics, the blue and most refractive of the primitive rays, possessing the actenic or chemical power, the vellow or median ray, possessing the luminous possessing the actenic or chemical power, the yellow or median ray, possessing the luminous or solar power, and the red ray, the least refracted, possessing the magnetic or heat-power. In anticipation of the subject of photography, of which we are about to offer a few observations, it is a fact, that we can use yellow glass for the transmission of light into the dark room, which, as such, has no chemical few observations, it is a fact, that we can use yellow glass for the transmission of light into the dark room, which, as such, has no chemical effect on the chemicals therein, no more than darkness; whereas, if the light were transmitted through a blue pane of glass, the chemicals would be ruined. The red light would also somewhat injure the chemicals. If we transmit light through a rifled gun-barrel for a few moments, and then cork the barrel up securely at both ends, we may take it into a dark room, set it up over a slip of nitrate of silver paper, with the corks removed, and print a perfect picture of its interior appearance. If one of two books containing the same picture, is exposed to the sunlight a short time, and closed, it may be taken into a dark room, and if a piece of nitrate of silver paper is placed next to each of the pictures, the one that was exposed to the sunlight will impart its impress, the other will not.

In this connection the art of photography, with which we have been familiar since its first appearance in the United States, about thirty years ago, comes up for our passing consideration.

All are familiar with the general nature,

consideration.

All are familiar with the general nature, character, and importance of this most wonderful and suggestive of arts; yet few understand the rationale, or whys and where fores of the curious process. Indeed, so far as the writer is informed, there has, as yet, been no demonstration of the whys and wherefores of the process. It to-day stands as the achievement of practical experiment unexplained. It is in view of these facts, therefore, that we propose stepping somewhas aside to consider the promises. Perhaps the supplication of the promises. Perhaps the convex lenses, so adjusted, as to throw the convex lenses, so adjusted, and so adjusted as the convex lenses, so adjusted lenses, so

nitrate surface unaffected by the light, is dissolved and washed off, leaving all impressed by, and combined with, the light intact. Among the many proofs that might be enumerated in proof of the truth of these experiences, it is but necessary to mention the fact that light combines in the same manner with the growing plant, forming carbon, and if collodion that has been filtered through the facet kind of filtering paper, be poured on a solution of viganite potassium, it instantly. The experiment, though very little known, is very simple and suggestive. Though in this necessarily brief reference, I may have failed to render my inferences satisfactory, I feed in a great measure assured of their truth and if there was any money in it, I would undertake the demonstration. But, unluckly these days, where one steps out thus far to benefit, to enlighten any self-satisfied profession, he generally gets snubbed for his pains. Yet, to tell the truth, I feel a kindred sympathy for the photographer, and the entire profession, for the reason, thankless and hard support of their profession, has awakened a deep sympathy in their nature, caused them to think once in a while, and really feel that they are lamma. I believe they are—and am glad to say, they as a class, come nearest being genuine Spiritualists—even nearest being genuine Spiritualists and most surgestive. Telegraphing, like photographing, is the achievement of profitable experiment and will come up under the spocial head of electricity.

Just Tribute to Dr. R. P. Fellows.

Just Tribute to Dr. R. P. Fellows.

Brother Jones:—As I am a stranger to you, perhaps I am too bold in asking of you to notice the following statement that I am about to make in your valuable Journal; but, as justice compels me to ask and make the statement, I am not at all backward. Some thirteen years ago I was taken with the neuralgia, and since then I have suffered more or less indescribable pain. One eminent Doctor told me there was not a drug in the whole Materia Medica, adapted for such a disease that had not been tried in my case, so he would try no more. With such a discouraging remark as this, I at once made up my mind to live and die a sufferer, but upon withcalling the sweet cheering lines of Longfellow,—"He still, sad heart, and case repining, behind the cloud the sun still shining," bid me still hope, and hope, and hope, until some three months ago my sweet hope was fully realized through the skill of Dr. R. P. Fellows, the healer. A week previous to this I was introduced to Dr. Fellows, and upon an invitation, he called at our house, and I must say, while in the Doctor spresence, I could feel the strong magnetic power pass from him to me, and, after the lapse of five minutes (without the Doctor laying a hand upon me) I was intently relieved of all pain, and, since then, I have not felt a least sympton of its return. This, in my mind, is a most remarkable case, and should call the attention of the thinking public, as well as the afflicted to the fact, that the healing powers of Dr. R. P. Fellows is ef no ordinary character. I will answer to all inquiries with pleasure. Yours, with much respect,

Mrs. Carrier Graves.

Vineland, New Jersey, D

Letter from H. A. Hawley.

Erie, Ill., Dec. 12th.

for spiritual food.

Eric, Ill., Dec. 18th.

Thank you. We think so too. Not that we would advise you or any other one to discontinue the Banner of Light, by any means, but we would advise all Spiritualists to subscribe for the RELIGIO-PHILOSOPHIL

Letter from J. W. Wheelock.

BROTHER JONES.—Once more the dear old JOURNAL greets us, and we feel that a dear old friend has returned, although the trials through which you have passed are fearful, yet we feel that they are not lost upon the multitude. Once more the fount of human kindness is opened, and we realize the sympathy of the millions in the resurrection of our dear JOURNAL. Not only has the destruction been of property, but we truly hope it has destroyed the remaining superstition and bigotry of priesthood.

Our JOURNAL once more established, we hope it may continue to wave until it shall float gloriously over all nations, and be hailed as the harbinger of love and truth.

My dear Christian brethren still insist that it shelr business to see that I do not work on Sunday, for they have tried to introduce accomplaint of one the grand four for my indicated and in consequence their good Lord was cheated out of his sweet revenge, in persecuting me through his would-be followers.

But never fear, the light of truth still shines brightly, and through its influence we look ignorally forward to the time when all nations by its influence shall be drawn together in holy bond of love and justice to all, and supersition shall be laid aside as a worn garment.

We have had the untold pleasure of listening to a grand lecture given by Mrs. Wilcoxson, and we can truly say it was a feast of love. She spoke of the grand truths of spirit communion, and the benefit and duties of Spiritualism. She is a good, soul-stirring lecturer, and will deliver two or three more lectures before she leeves.

deliver two or tare leaves.
Enclosed please find, three colleges newsl of my subscription.
Springfield, Mo., Dec. 12, 1879.

APOCRYPHAL NEW TESTAMENT.

List of Zecturers.

HEREATTEN we shall keep a standing regist appealeds as are furnished to no as T me Para Better, with a pledge on their part that they we ported in regard to changes; and in addition: precedy indicate a willingness to aid in the circ the Journal, both by word and deed. Lefus beer promptly from all who accept the tion, and we will do our part faithfully.

tion, and we will do our part taithfully.

J. Madison Allen, Ancorn, N. J.
C. Fannie Allyn, Stoncham, Mass.
J. C. Fannie Allyn, Stoncham, Mass.
J. C. Fannie Allyn, Stoncham, Mass.
J. C. Fannie Allyn, Stoncham, Mass.
J. Addie L. Balley, Pot. 394 Le Porte, Ind. *15
Rev. J. O. Barrett, Glien Beulah, Wis.
R. F. Brown, Richmond, Ind. † Centre, Vt. †
Riv. Ber. J. Rev. Richmond, Ind. † Centre, Vt. †
Riv. Brown, Richmond, Ind. † Centre, Vt. †
Riv. F. Brown, Richmond, Ind. † Centre, Vt. †
R. J. The Rev. Calliface, Green Garden, Ill. †
H. TyChild, M.D., Gil Race St., Philadelphis, Pa. I.
H. TyChild, M.D., Gil Race St., Philadelphis, Pa. Lewis S. Commings, care of the Journal, Ind.
John Corvin, Five Corners, N. Y.
Andrew Jackson Davis, Cornega, N. J.
Mrs. B. G. Grown, Five Corners, N. Y.
Andrew Jackson Davis, Cornega, N. J.
Mrs. M. A. Ellis, Indianaspolis, Ind.
Thomas Gales Forester, Care, Branner of Light, Boston
Rev. J. Francis, Optensburg, N. Y.
Mrs. E. G. Globon, I. Barrough Flace, Boston, Mass.
K. Graves, Richmond, Ind.
Wish Helen Grover, Honomiscon, Ill.
Mrs. M. Hayes, Waterloo, Wis. †
Lyman C. Howe, Fredonia, N. Y.
Mrs. B. G. How, Fredonia, N. Y.
Mrs. B. G. Hartisan, Goober, Ind.
T. S. Hamilton, Belolt, Wis.
Thomas Hadding, box 201, Sillyes, Mich.
Sanuel S. Hartisan, Goober, Ind.
T. S. Hamilton, Belolt, Wis.
D. H. Racellon, Masomia, Wa.
B. H. H. Houghton, Stowe, Vt. 5
D. H. Racellon, Masomia, Wa.
B. D. P. Avaren, M. D. C. Hartelle, Oregon,
Geo, V. Lank, Eaton Rapids, Mich.
D. P. Avaren, M. D. G. Chales, Mich.
Mrs. A. Lohaneler, Butteville, Oregon,
Geo, V. Lank, Eaton Rapids, Mich.
D. P. Avaren, M. D. S. Chales, Mich.
Mrs. A. Porasal, Disco, Mich.
Mrs. A. Lohaneler, Butteville, Oregon,
Geo, V. Lank, Eaton Rapids, Mich.
D. P. Avaren, M. D. S. Chales, Mich.
Mrs. A. P. Perlins, Kanasa City, Mo. *†
P. P. Lawers

The Psalms of Life.

A COMPILATION OF

Mns, Anthoms, Chants, etc., Spiritual, Progresses, and Reformatory milment of the Freent Age.

ADAMS.

This work has been prepared with special reference to the large and increasing demand for a volume expressing the sentiments and views of the advanced minds of the present times, and incetting the requirements of every species of Reform. It is entirely free of Sectarianism, of all the theological dogmas of the past, and fully rec-ognizes the presence and ministration of splrit in every condition of ille on earth.

This book contains five hundred and twenty-two choics elections of poetry, with suitable music on each page

combines the advantage of "Hymn" and "Tune" It is prefaced with a Classification of Subjects, complete indexes of First Lines, Junes, and Metres, colog of convenient size, is generally accepted as the lard Music Book of Spiritvalium, Rudicalium, and at Referm.

Standard states over the second representation of the LECTURE-ROOM and the HOMES OF THE PROPIE.

"I think there is in the book a greater proportion—I think I ought to say a greater amount—of becautiful and ruly spiritual poetry than in any other collection I have seen, whatever the size of the volume."

Ret. John Pierpont.

ice, Paper Cover, 50 cents; postage 6 cents. Board rs, 65 cents; postage 12 cents. Cloth-bound, 80 cts.; *.* For sale by the Religio-Philosophical Publishing House, 150 Fourth Avg., Chicago.

The Lyceum Guide.

SONGS, HYMNS, AND CHANTS, ESSONS, READINGS, AND RECITATIONS,

Marches and Calisthenics,

Together with

the whole designed for the use of PROGRESSIVE SUNDAY LYCEUMS.

THE NEW BOOK FOR SUNDAY LYCEUMS CON the all the excel ont features of previous with improvement at the

*, For sale, wholesale and retail, by the Religio-Phil-ophical Publishing House, 150 Fourth Ava, Chicago.

THE LAW OF MARRIAGE

BY. C. L. JAMES. An exhaustive argument in favor of liberal divorce legis-lation. For sale at this office, price 25 cents; postage 2 cents.

W HERE ARE MY EQUINS! A QUESTION FOR THE Wise and Foolish. By ADAM HARILTON. 55 pp. 7710s, 30 counts; postage 5 cents.

"For each, wiscomed and relaif, at the office of the

Mediums' Directory.

cial friend to all true mediums, will becauter publish a compelete Directory, giving the place of pedidence of all professional mediums, of are as advised proposed to a professional mediums, of are as advised proposed to subject of the location of mediums, and set the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence. It is a lamentable fact that some mediums so far forget their self-respect as to speak evil of other mediums, not unfrequently even of those who are far their period of the medium of their proposed their self-respect as to speak evil of other mediums, not unfrequently even of those who are far their from the residence of their proposed their self-respect as to speak evil of other mediums, not unfrequently even of those who are far their from their free proposed their self-respect as the proposed their self-respect as the proposed their self-respect as the peak evil their self-respect as the peak evil their self-respect as the peak evil their self-respect as their self-respect to the peak evil their self-respect as the peak evil their self-respect as the self-respect as the peak evil their self-respect to the peak evil their self-respect to the peak evil their self-respect to the peak evil their self-respect as the store medium gives assistance to refere as and justify so, too, and all equally honest and asceful in their place.

Barry Children, 227 S. Morran street.
Dr. C. A. Barros, 141 S. Halsted street.
Dr. C. A. Carros, 141 S. Halsted street.
Mr. A. Crooker, 170 W. Madlison street.
Mr. A. Crooker, 170 W. Madlison street.
Mr. M. Jones, 170 W. Van Buren bireet.
Mr. M. Jenks, 170 W. Van Buren bireet.
Mr. M. Jenks, 170 W. Van Buren bireet.
Mr. M. Jenks, 170 W. Van Buren bireet.
Mr. S. L. McFadden and wife, 330 W. Madlison
Mr. Fibeb C. Norwood, 43 N. Halsted St.
Mr. S. H. M. W. Madlison Mr. Fibeb C. Norwood, 43 N. Halsted St.
Mr. S. T., William, 200 W. Engeloph street,
T. William, 200 W. Engeloph street, Philadelphia.

Mrs. R. A. Anthony, B. W. Co., "the and Catharine sts. Miss A. M. Bullers, 1828, S. 11th efrect Mrs. A. Roubers, 1828, S. 11th efrect Mrs. A. Reposlos Blankley, 1289, N. 9th street. H. P. Blaker, 518, 19th street. H. P. Blaker, 518, 19th street. Mrs. Sarah M. Buckwaiter, 1007 M. Vernon street. Mrs. Sarah M. Buckwaiter, 1007 M. Vernon street. Mrs. Glanding, 712 Warmock street. Mrs. Glanding, 712 Warmock street. Mrs. Glanding, 712 Warmock street. Mrs. Anne Goodleflow, 412 Enterprise street. Mrs. Anne Goodleflow, 42 Enterprise street. Mrs. Anne Goodleflow, 120 Catabasine stereet.

Dr. II. B. Storer,
Mrs. Julia N. Friend. 116 Harrison Ave.
Mrs. S. J. Stickney, 333 Tremont street.
Mrs. S. J. Stickney, 333 Tremont street.
Mrs. A. C. Latham, 727 Washington street.
Procenna Hack, Seaver Place.
Mrs. L. W. Letch, 57 Sallsbury street.
Mrs. A. W. Letch, 57 Sallsbury street.
Mrs. A. S. Stirtiden, 1 Oak street.
Mrs. A. S. Elstriden, 1 Oak street.
Mrs. A. S. Elstriden, 1 Oak street.
Mrs. M. M. Harly, 125 W. Concol street.
Samuel Grover, 25 Dix. Place.
Mrs. F. C. Detch, 231 Tremont street.

Mrs. H. C. Auraud, 157 Sixth Ave. Jennie Danforth, 34 Lexington Ave. Miss Blanch Foley, 584 Third Ave. Miss II. N. Read, 157 Sixth Ave. Mrs. H. Seymonr, 140 Blecker street. Mrs. J. Ceiton, 447 E. 3ist street. J. William Van Namee, 430 Fourth Ave. Aurora, III. Mrs. A. C. Smith. Mrs. A. Swift.

Bloomington, Ill. Miss Helen Grover. Mrs. M. E. Getchell, 413 E. Main street. Dr. Mary Lewis.

Geneace, Wis.

Mrs. E. W. Balcom. *;

Mrs. F. A. Logan.

Milwankee, Wis.

A. B. Severance, and Mr. S. Severance, illiwankee street.
W. W. Herring, 121 Spring street.
W. W. Herring, 121 Spring street.
Mrs. Carrie B. Wright, 440 Raat Water street.
Mcckford, Ell.
Samnel Smith, box 1929.
Mrs. M. Colson.

Richmond, Ind.
Francis S. Haswell, 26 N. Marion street.
Dr. Samuel Maxwell, 72 S. Sixth street.

* St. Charles, Ill. Mrs. Leonard Howard.*: D. P. Kayner, M.D.* Miscellaneous.

Bar, Port Huron, Mich. 7 : Jackson Sloan, Covington, Ind. 2 A. B. Severance, Whitewater, Wis. +2 P. W. Stephens, east side of 4th street, Severance, 1

PARTURITION WITHOUT PAIN;

ode of Directions for Avoiding most of the Pains and Dangers of Child-Bearing.

ns and Dangers of Child-Bearing
BRITERS FM. L. BOLSBOOK, D. D.
Editor of the Herald of Heelth.
OONTENTS:
Healthripses of Child-bearing.
Dangers of Preventions.
Medical Collations as to Secaping Pain.
Proposition for the Control of the Control of

NATURE'S HAIR RESTORATIVE



Contains no Lac Sulphur, no Sugar of Lead, no Litharde, no Nitrate of Silver, and is entirely free from the poisonous and health-destroying drugs used in other hair preparations. preparations

Transparent and clear as crystal, it will not soil the finest fabric; pepfectly SAFE, CLEAN, and EFFI-CIENT—desideratums LONG SOUGHT FOR AND FOUND AT LAST.

CIENT—desionation LONG SOUGHT FOR AND FOUND AT LAST.

It restores and prevents the hair from becoming grey imparts a soft, glossy appearance, removes dandruff, is cool and refreshing to the head, checks the hair from a falling off, and retroore it, to a great extent, when prematurely lost, prevents headaches, cures all humors, cutanoss cruptions, and nanatural beat. As a drawing for the Anir list the best circle is the market.

DR. G. SEITTI, Patented, Ayer, Mass. Prepared only by PROCTOR BROTHERS, Gloncester, Mass. The genuine is put up in a panel, bottle, made crypressly for it, with the name of the article blown in theglass.

ANY TORS PROPRIESTS TO STATEMENT ALBER RESTOR-

with the name of the arrice shown in Inegass.

ARS TOTE BROUGHT FOR NATURE'S HAIR RESTORATIVE, AND TAKE NO OTHER.

EST Send two three cent stamps to PROCEEN BROTErans for a "Treatise on the Human Hair." The information it contains is worth \$500 to any person.

For sale by Van Schasck, Stevenson & Ried, wholesalf druggists, Cor. Wabsha Ave. and Bith Bt., Chicago.

Gruggiess, Cor. Wassas Ave. and 1810 bt., threago.

N. B. For sale, wholesale and retail, at the office of the
Religio-Philosophical Publishing House, 150 Fourth Ave.,
Chicago. Price, \$1.00 per bottle, or six bottles for \$5.00.
Must be sent by express; cannot go by mail.

THE HISTORY

MODERN AMERICAN SPIRITUALISM:

A TWENTY YEARS' RECORD

OF THE nding and Unprecedented Open Com-munion between Earth and the

ion between Earth at World of Spirits. OPE VOLUME, LARGE OCTATO, SIX HUNDRED PAGE, FOUNTEEN SUPERS STEEL ENGLAYING. AUTOGRAPHS OF STRAIT. DIAGRAM OF THE SPERRES, EXECUTED BY SPIRITE. WOOD CUTS AND LITMODIAM PICE PLATE. The whole splendidly prized on diated paper, with extra

By Emma Hardinge.

This wonderful and thrilling history has been gathered promise anals of thirty-two States by the author hereoff, collected and written under the direct supervision and promise anals of thirty-two States by the author hereoff, collected and written under the direct supervision and produced the collected and written under the direct supervision and produced the produced of the produced and produced the produced of the produced and the produced an

Price, \$3.50: postage, 50 cents.

An Abridged Edition. Containing everything but the engravings, has just been issued. Price \$2.75; postage 32 cents.

** For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

PLANCHETTE;

The Despair of Science.

A very full account of American Spiritualism, its Phenomena, and the Various Theories Regarding it,

Survey of French Spiritualism.

BY EPES SARGENT.

Search where thou witt, and let thy reason go.
Transom truth—even to the abyes below.

This invasions work is already widely known, having great demand.

Price, \$1.85; postage 16 cents.

_ For sale, wholesale and retail, by the Religio-Philcophical Publishing Home, 19 Fourth Are, Ohicago.

Looking Beyond. Life, Soul, Spirit Celestial Body.

A most beautiful book, written in the author's usual finished style, shash with spiritual illuminations and affections. It contains the selembory of the departed respecting what they see and less of the "batter land." The publicophy of life, the most lastio of words, the brighter view of the transition called death, the true ness of remarks on a more attractive scale, and visions of the "Beyond on the entry beart home." It is a casket of sweet immortalies, and a Bethlerin star in every beart home feeling in the case of the second of the secon

THE HIEROPHANT:

GLEANINGS FROM THE PAST.

GLEANINGS FROM THE PAST.
Being an expedition of Busical Astronomy and the
symbolism and mysteries on which were founded all Ascient Beilgions and Secret Societies. Also as explanation
of the Dank Savrages and Allasooms which shound
fense of the Doctrine and Observations of the Modern
Christian Churches.

By G. C. Stewart, Newark, New Jersey.
Price \$1.00; postage 12 cents.
** Free size, who can east event, the Religio-Philosophical Publishing House, 150 Fourth Ave., Chengo.

Philosophy of Creation,

Unfailing the laws of the Progressive Berricopens of States and emissioning the Philosophy of Sian, 9 Sprit World W. Thomas Panes, the last of Siances Week, Medium, Formate Panes, in case; presspe 4 cents. For said the office of this paper.

ligis-Thilosophical Sournal

JONES, SECTION, PUBLISHER AND PROPRIETOR

Religis - Philosophical Journal.

88.00 per pour, in Admin. - 98.50 at and of p

Why amb for Three Made on Trial.

Religio Philosophical Publiching Honor All letters and communications should be addressed t 8. Jours, 150 Fourth Avenac, Chicago.

Any parson who takes a paper regularly from the office—whether directed to his name or another's, or ther he has subscribed or not—is responsible for the

sayment.

8. If a person orders his paper discontinued, he must say all arreateness or the publisher may continue to send s, until payment is nande, and collect the whole amount—

8. The course have decided that returning to take newspapers and periodicials from the post-office, or removing and isswing them uncalled for, is prime face evidence of intentional renal.

Intentional french.

In making remittances for subscriptions, always procure shall on five You for the process of the procure of the process of the process

this office.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to I bec. 1871, it will be mailed, "J. Smith I bec. 1." It has only paid to I Doc. 1870, it will stand thus: "John Smith 1 bec." John Smith 1 bec." John Smith 1 bec. 1. "It has only paid to I Doc. 1870, it will stand thus: "John Smith 1 bec."

CHICAGO, SATURDAY, DECRMBER 30, 1871.

A SEARCH AFTER GOD.

Dwelling in Darkness—The God of Abraham, Issae, and Jacob.

(KUMENES LAVIL.)

In our previous article, we briefly alluded to the interesting experiment of an ingenious Yankee, who attached a lamp to a kite, and sent it up among the clouds, and oscillating there, moving around under the impuless of the breeze, it excited in the minids of the rude ladians the wildest supernatural feelings! They had gazed upon the starry regions, watched the morements of a comet, seen the moon change its position and appearance, witnessed the dark portentious clouds holding in their embrace a terrific storm, but never before did they have the privilege of seeing a light so near the earth, oscillating to and fro. As they ascribed the creation of all things to their Great Spirit, it was perfectly natural for them to regard that blue light tinged with an ornage red, as representing one of his eyes. They naw the light, but did not observe the kine, the string or the man who originated the whole scheme. Show the Indians the man, string, kite, and lamp, and all at once their superstitious notion in reference to the light would vanish in a moment.

The world to-day is gazing upon the "greater lights," those stupendous luminaries,—worlds that dot the ifframent, and like the Indian, all are ready without a moment's hesitation in ascribing their creation to a God. The "lesser light" was not organized through the instrumentality of God,—why the greater? But the world is not prepared for such an idea as this. They love superstition; they love the tall steeplea, the carpeted alsles, and soft-cushioned seats of their church, and if you call them superstitious you will excite their indignation at once. Hot is constantly, receiving. Justin proportion as man advances up progression's ladder, God will retrest, and he can pever catch a glinapse of him, never hear his voice, or feel his benign influence. The gods of to-day are not connected with anything that we can comprehend in all "its details. You may say he is in the electric flash, in the storm-cloud, in the firevest fornado, in the errority of the prop

do any time.

A bowger, all things to him time you fully comprehend.

Then the God of day is one of darkness. Beyond the ken of your mortal vision, beyond the range of your intellect or comprehension is one dark night to you. You are the center of a direct of light, extending jist so far as your mind can comprehend the action of the forces around you, and no further. As you advance on progression, ladder, as you ascend the lift of acteor, that circle of light will increase in dimensions, the darkness will

recede, and you will find that God has left in disgust. The Indian placed him in that light that oscillated in the heavens, but the moment his understanding was illuminated with the cause, the God he had placed there retreated. To-day, then, in this enlightened age of the world, we call God darkass—we call him that, for the moment you explain the cause of anything,—the moment you can penetrate the arcans of nature with the lamp of reason, the God you have placed there has gone,—he will not even show his back parts to you.

The world to-day, then, while basking under the influence of their imaginary God, are only acknowledging their own ignorance. The more minute his actions there, the plainer becomes your imitation of the Indian, and the more apparent becomes your superstitious notions.

While, then, progressing, we should ever remember, that darkness is ever before us. All is mystery there; all that exists within that dark envelope is supposed to be under the exclusive control of God—he works in darkness, and only there. Confronted with this darkness, we still advance. We hear strange noises emanating therefrom. A strange voice strikes upon the ear, and we ascribe it to the voice of God. Whispers seem to be borne to us on the wings of the wind—whence they come we know not. Strange figures appear, stand before us a moment, and then vanish. We feel a strange influence. We seem to be enveloped in a halo of light, and our mental vision seems clearer. Once that voice would have been attributed to God, and those strange figures would have represented him. Mosest talked with a spirit, and instantly made a God out of it. In this darkness, in this almost impenetrable mist that confronts us on all sides, it is there that the human mind places his God. But that darkness to the children of earth, one impenetrable mist, and therein they placed their God—just out of sight, beyond the ken of their voice on grasp of their mind.

Abraham, Isaac, and Jacob had their God—just out of sight, beyond the ken of their voice on grasp

to Shur.

And he said, Hagar, Saral's maid, whence camest thou? and whither wilt thou go? And she said, I fice from the face of my mistrees Saral.

And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said note be", I will mul-tiply thy seed exceedingly, that it shall not be num-bered for multitude.

And he will be a wild man; hisehand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

shall dwell in the presence of all his Drethren.

And she salled the name of the Lord that spake unto her. Thou God seest me; for she said, Have I also here looked after him that seeth me!—Gen. 16: 7-13.

her, Thou God seed me; for she said, Have I also here clooked after him that seeth me!-Gen. 18:1-23.

The spirit who addresses her, added to her already wounded feelings by his bold inuendoes, by asserting that her child should become a wild man, a desperado, yet she in the last verse quoted, called him God—she had found him in the messenger that had come from the Spirit World.

Sarah, the wife of Abraham, also claims to have received a visit from God limself:

And the Lord visited Sarah as he had sid, and the

And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.—Gen. 1:21. Lord did unto Sarah as he she spoken.—Ges. 1:11.

At the present time, however, not one among all the orthodox in the land would claim they had been as highly favored as Sarah was, although this same per sonage in 'other passages has been called "man," "Lord," "angel," and "God."

Mose, the indefatigable h wgiver, was also one of the highly favored ones of ancient times:

And the Angel of the Lord appeared unto him in a fame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush tors not consumed.

among are out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush sees not consumed.

And Moscos said, I will now turn saide, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned saide to see, cod saided note him out of the midst of the bush, and a said of the looked that the turned saide to see, cod saided note him out of the midst of the bush, and and he said, Draw not night hither; part off thy above from off thy feet; for the place whereon thou standest is holy ground.

Moreover he said, I am the God of Abraham, the God of Janea, and the God of Jacob, And Moses Md his face; for he was afraid to look upon God.—Ex. 3:2-4.

The God, however, that Moses saw was an angel, or spirit, the same that had appeared to Abraham, Isaac, and Jacob, yet it was regarded as a God.

We shall pursue this train of thought one more number, and then branch off into a field of investigation that will be of especial interest to every reflective mind.

[TO ME CONTINUED.]

Microscopes.

We have now on hand a supply of the same fine, low priced instruments that we dealt in before the fire, and hope to be able to obtain them fast enough to fill our orders. They are imported from Paris; and are without doubt the best low priced microscopes in this country. While our profit on them is small, and the difficulty of obtaining them considerable, we deal in this kind rather than in others my we deal in this kind rather than in others my we can buy for one-half the cost, giving our friends the very best that cause and for the money.

Minnesota Journal of Commerce.

We have receive the first number of the above named paper, published at St. Paul and Minnespolis. Minn. It is nicely gotten-up, and is alive to the interests of that State. It will, no doubt, be well sustained.

Calamities-Their Author-Is there

Unusual phenomena in nature, attract the attention of the people. Ignorant men are startled with amazement thereat, and if such phenomena is of a character to produce convulsions in the elements above, or in the earth beneath, which, as sometimes is the case, to an extent that is terrifying to all, by the destruction of property and human life, the most ignorant unhesitatingly attribute it to an offended God, while the scientist and philosopher discover no more evidence of an angry God, nor the interposition of any special power, good or evil, than exists in a latent state at all times, and if properly guided may be made subservient and useful. The tendency of the mind when left free from fear—a slavish fear of popular opinion, or of a jealous, vindictive God, is to investigate from causes to effects.

While this is the natural tendency of the unfettered mind, nevertheless it is a fact patent to the most casual observer, that the religious world virtually supplants that natural tendency and desire of the mind, from early childhood, with but few exceptions, by interposing the dogms that khildren and adults have no business to reason upon theological subjects; that "carnal reason is dangerous," that the church settles all questions and gives the true solution of all matters appertaining to the future welfare of t. Josu), and as thus settled must be believed, or, "you will be dammel."

We are aware that "ilberal Christians" will reply, that is only the dogms of the Roman Catholics, or most rigid of the Protestant churches. We do not hamper the mind; we are liberal. We interpret "Holy Writ" according to its true meaning. We teach "that "God so loved the world that he gave his only "begotten and well-beloved Son to suffer and "die upon the cross that whosoever believed on "him might be saved, and that all should love "God and come to a knowledge of the truth, "because he first loved us."

Well, this is only a coat of another color for the same old "scapegoat." Another means of throwing sina upon another to be "carri

bility of the Pope," laugh at his bulls and de-nominate all Catholics as fools and impostors, while they in turn pronounce the Bible holy, and the "Infallible Word of God."

while they in turn pronounce the Bible holy, and the "Infallible Word of God."

In accordance with its teachings they would "not suffer a witch to live." They would pronounce anathemas upon, and hasten the exit of sinners from this world. Not content with that, they would give them a passport to a yawning hell for an eternity to come—a hell of never-ending burning—"the smoke of whose "torment ascendeth upward forever and ever."

These teachings slightly differ in different denominations, but without a difference in the basis of belief. Both are founded upon the idea of an angry God, who daily punishes the wicked with "a wrath that burns to the lowest hell," and in this they follow the letter of the "Sacred "Word."

They all teach children, youth, and old men.

and in this they follow the letter of the "Sacred "Word."

They all teach children, youth, and old men and women that it is dangerous to investigate or to listen to any teachings which do not harmonize with the Bible. This is the theme of Sunday school talk, it is the substance of conversations day by day between deacons and brethren in the church, it is the sum and substance of clerical dissertations on Sundays from the pulpit.

Every scientific discretty has had to run the gunniet through the double files of the devotes of old theology, officered and commanded by popes, cardinals, bishops, priests, and descons. But despite all this "the world moves."

New discoveries in the arts-and sciences are made, and a few men stand by, and herald truths until they are made apparent to ordinary minds.

made, and a few men stand by, and herald truths until they are made apparent to ordinary minds.

As we have before said, but for the force of public opinion and "hell torments," the masses would learn to investigate and receive truths—scientific and philosophical truths.

This is the enlightened age! And yet it is full of ignorance—hypertitical priests promulgate the old and abominable doctrine (with an amen from their hearens,) that "God's anger burns to "the lowest hell," and that "he visits the sins "of the parents upon the children to the third "and feurth generation," that he cursed Adam and Eve, and in them all their posterity, for esting an apple, that he cursed and drowned sinners with a flood, saving none but, good Noch and his family, he caused the gaght to open its mouth and swallow up Korsh, Dathan, and Abiram, and other sinners, because they questioned Moses" "thus saith the Lord."

They toach that he visits the wicked with famines, postilance, and tormaded; and sends "flying serpents" among them to "bite and "poison them," old, young, and middle aged, even unlo death, unless they are saved by faith and works, to wit, by looking at Moses' bragen serpent—a wonderful means of escaping from "God's wrashi"

But still more ingenious is God's thoological—"ban of salvation," to avoid his curse pre-

ill more ingenious is God's theological of salvation," to avoid his curse pro-

nounced upon Adam and Eve—the earth and the serpent included. If Christ died for all should not "old Nick" be included? This plan, unlike Moses' plan of saving those who were bit by flying serpents, was not by lifting up a "brazen serpent" for sinners to look at, (as would seem to be quite natural, as there was "the old serpent," who ought to have some way to "proplitate God's wrath," loward him, as well as his fellow sinners), but by "God's "plan," which was for himself to become "in-"carrate in the flesh," through the instrumentality of the "Virgin Mary," and finally while thus incarnated to be crucified for the sins of "all such as were predestinated from the foundation of the world to be seeed by justification of faith." Indeed, this world wide popular "plan of sal-"vation" is summed up by Martin Luther, and approved by John Calvin, the great fathers of all evangelical churches, in the following lucid language:

all evangelical churches, in the following lucid language:

God sent his only son into the world, and isid upon him all the size of all men, saying: "Be thou Peter, that, defiler: Fani, that persecutor, blasher, the saying of the saying of

acured samer, day also that he was crueltion for all Christians, so to clothe Christ with our
sian.;

The intelligent, independent thinker is amazed when he contemplates the spectacle presented in the faith of intelligent men and women
upon this subject.

The idea is horrible to contemplate, that the
Almighty God, the creator and preserver of the
universe and all therein, must of necessity, if
infinite in wisdom, and no one will doubt that,
have known before he created a single soul
what must be his or her character and destiny,
agd then, when exerting his infinite power, he
could just as easily have created all beingawith
loving, christian spirits, who would as a matter
of necessity have been good, and never thought
of or done a sinful act, and yet did bring untold
millions into existence, with the full determination that they should forever and ever be the
victims of his yrath, without the slightest hope
of pardon. And yet this is the popular belief
of this age. The devotees of this faith are the
people who sneer at Spiritualism.

These people command the respect of the
world, and build stately churches and cathedrain to worship in the Good of cruelty isconceicable.

These are the people who anathematize all who
do not yield implicit assent to the truth of the
doctrine that all mankind shaned in Adam, and
are now under condemnation to endiesa, hell
torments unless they are "justified by faith in
"the atoning blood of the lamb." Unless they
yield assent to "God's plan of salvation,"
through his own "incarnation, through the
"macursed himself in their stead," that a few
believers in this supreme folly "might be
"ascursed himself in their stead," that a few
believers in this supreme folly "might be
"ascursed himself in their stead," that a few
believers in this supreme folly "might be
"ascursed himself in their stead," that a few
believers in this supreme folly "might be

believers in this supreme folly "might be "asved."

The mass of the inhabitants of the so-called Christian world believe in this "plan of salva"tion." Millions of human lives have been taken by the dominant religious party in power, for no other reason than that they could see no necessity for such a senseless plan of salvation, or else denied some favorite dogma of the dominant religious party holding the reins of government—church and state formerly havin been united and inseperable.

In view of these facts, while speaking of great calamities that have befallen the people, can we conceive of any seemingly more terrible than the religious calamity. a calamity that has repeated itself over and over again among the people of every nation—a calamity that has deluged the world with blood, that has created the most exquisite torture that mortal ever endured! A single instance: John Calvin, the founder of all phases of Calvinistic faith of the present day, caused Michael Servetus to be burned to death with faggots of green wood, at Geneva, in Switzerland, for no other reason than that he, Servetus, believed that Christ was the son of the eternal God, while Calvin held that Christ was the sternal Son of G.d!

If religion has been a calamity to the world—aye, a calamity not second to any other—the question will naturally arise, who is the author, and is there a compensation?

Some of our spiritualist irriends desire not only to convert Spiri

*One might almost suppose, from such passages, that Lather held Universalist doctrines. Very far from it. *Ood, in this world, has accret the tenth hart of the people; the smallest number only will be saved. If sow, those will know they so five sign each and so will not heart of the saved and so will not heart Christ. *—Table Tabl., pp.64, 64.
† Commentary on Galaliene, at chap, ill. verso 18.

The Denatable Land.—Honorable Robert
Dale Owen, its author, informs us that one half
of the second edition was ordered by the trade
before a copy of it was worked off. It is every
popular book. Sent by mail on receipt of \$2.

**Exopractor in California is called the "Facilic
slope."

Widow's and Orphan's Fund.

For the last four years we have had a specific fund entitled as above.

The object of this fund is to enable all who desire to do so, to ald a class of people to read the RELIGIO-PHILOSOPHICAL JOURNAL who are unable to sub-

to do so, to aid a class of people to read the Reliconditions and a class of people to read the Reliconditions and the subscribe and pay for the same.

The appeal of that class to the proprietor of this paper has mere been made in vain. About due per cent of the expense of five subscriptions has been paid out of that fauct; the balance half sheen borne by the publisher.

All widows, orphans, and aged people who desire to read this paper but feel too poor to pay for it, on request, will have it sent to them marked F. W. O., which mease five, and charged to the Widow's and Orphan's Fund.

Since the fire several kind-hearted people have donated shall sums to sld us in buying a new outfit. The money is very timely, and we most sincerely thank the donors for the same. Money is hard to be got at this time, "every dofar count;" but as we have often said before, notwithstanding we found ourself greatly embarrased by the terrible destruction of property on which our insurance is of little or no value, even to one-half more than our good brother, Dr. Child, mentioned in the second miniature Journal to leave to gen and other fire, yet we wholly disclaim being an object of

more than our good brother, Dr. Child, mentioned in the second miniature Journal. we issued since the fire, yet we wholly disclaim being an object of charity.

All sums donated to us will be passed over to the credit of the above-named fund, and those who make such donations are respectfully requested to name the persons to whom they would like to have the Journal sent free, to the full amount of their respective donations, and it shall be done.

If in any case parties making such donations shall fail to mention to whom the paper shall be sent free, we shall apply their money for the first applicants.

Received and piaced to the credit of the Wideling and Orphan's Fund.

Amount previously acknowledged	8413.95 5.30 3.00
A Friend	5.00

Letter from A. H. Beach.

BROTHER JONES:—I don't think I ever wished more for wealth than at present, that I might expend it to relieve the suffering, and to advance the cause of Spiritualism.

I have just been reading the letter of Phinese Spiritualism, and the case and the suffering that the suffering. You will remember that I wrote you some weeks ago about a Missionary Ber Pfor, which I said I was going to adopt nyself, and which I asked others to adopt.—Well, I thought after reading the touching letter of Brother Hames, that I would open my box and see how much it contained. I did so, and found sire easily which, although not a large sum, may do some good, and I forward it to you. If you see fit to let the avings from my box go to Brother E. V. Wilson, for his brother-in-law, do so, or use it in any other way you wish. If each Spiritualist throughout the country will give one penny a day (at the lesst if they can spare no more) to advance the seat if they can spare no more to advance the seat of they can spare no more to Brother Eames, we thank our friend. The jeda is a good one. The pennies laid aside in the manner proceed will soon amount to dollars, and every dollar sent to our care for the Widows' and Orphans' Fund shall be faithfully applied as directed.

The little Half ourmans of the Ill-fated

Widows and Orphans Fund shall be faithfully applied as directed.

The little HALF ORPHANS of the ill-fated mother, and now suffering father, Eames, should be cared for. A kind brother who wishes not to have his name mentioned, sent us five dollars for the same purpose, and five dollars more for Brother Joseph Büter, of Milwaukee, which we have forwarded to them

TESTIMONIALS,

Mrs. A. H. Bobinson's Tobacco Antidote

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobaccover twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco. DAVID O'HARRA

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it. F. H. Sparks.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

George A. Bernere

GEORGE A. BARKER Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informathat he has used one box of Mrs. A. H. Rosen's Tobacco Antidote. Inclosed find dollars. Please send me a box,

D. H. FORRES. Oshkosh, Wis., Sept. 19, 1871,

Osnoon, Wis., sept. 19, 1871,
Forsale at this office. 82,00 per box. Sent free of postage by mall. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

137 Agents wanted.

A KENTUCKY girl says when she dies she desires to have tobacco planted over her grave, that the weed nourished by her dust may be chewed by her bereaved lovers. There is poetry in the idea.

MANY a child goes easiesy, not because there is want of prayer or visites at home, but simply because home lacks sunellins.

Aw average New Tork fishlousable party now costs about fire thousand dollars, a small fortune for a good many people.

Letter from John J, Taylor.

. JOURNAL:—There was a transition from the ical plane of life to the spiritual that occurred als vicinity, some time since, attended with remarkable incidents, that was a triumph of

this vicinity, some time since, attended with me remarkable incidents, that was a triumph of glorious truth of immortality.

Ilijah Neison the subject of this sketch, was a dide aged man, who had to grapple with the als and difficulties of a laborious life to scene sustenance of himself and a large family. Being nan of a vigorous and original mind, his struggle life gave his thoughts a practical, turn; hence opinions were founded on facts instead of theses and speculations, as is too often the case. As result, he was a free thinker, and believed all religious theories of the world to be visionary, for each of the soul did not be the soul of the s

and en an auterings; but sim between ucam-be amilhilation: two weeks before his death, the night, about two weeks before his death, alle the writer of this was watching with him, called my attention to a little boy he said he watanding in a space in the room. I looked, d told him I saw nothing there. He thought it range, for he saw him plainly. Said he looked ys may be a be an in plainly. Said he looked ys saw him for some time, and gave a minute de-ription of him. I supposed that his weak phys-al condifish and made him clairroyant, and said thing to him about it, thinking it best to let this titer take its natural course.

oneition had made him clairroyant, and said us to him about it, thinking it best to let this take its natural course. following Saturday he called his brother and to his bedside, and said: now the little boy! saw the other night. I now the little boy! saw the other night. In the boy! had been the properties of the properties my little boy that died in his infancy, four-years ago."

t another time he called me to him to talk at Spiritualism, and told me of many visions he seen of the other life, and expressed his clear riction and belief in Spiritualism, and regretted many opportunities he had lost, to learn more

The last few days of his stay here, he de-talk of these things, and describe his and revelations to him of immortality, received with a quiet joy and happiness, he now reakized that the long, lingering it had opened his vision, was a great him, and seemed anxious to be off to en-bing, and seemed anxious to be off to en-morning of his death, with a calm, clear, y mind be told us he had been permitted beautiful home in the Spirit Land. Said

"You can not see it; but I can in all its beauty."
He requested Dr. Whitehall to deliver a funeral
acourse over his remains. This was done in an
le manner, beautifully portraying the great truths
the new faith.
This avereince, and death was a clear demon-

w faith.

xperience and death was a clear der
and triumph of immortality.

Ind., Nov., 30th.

Von Vleck.

his gentleman, having been exposed repeat-ras a trickster, and rejected by Spiritualists erally, as a medium, is now traveling about country pretending to expose physical infestations. He succeeded well, financially, coulsville, for the brethren there did just ne country pretending to expose physical nanifestations. He succeeded well, financially, in Louisville, for the brethren there did just that he wanted them to do—viz—went to his how and raised an excitement by publically hallenging his statements as unfair, etc. plught hallenging his town the same mistake on is first evening. After that they remained way, and his audiences, never large, grew less such night, till, on the last evening, he had to lose the hall for want of hearter. He was spissed for board and printing-bills, but by billing his trick of writing on the slate in the land drawer,—which he didn't explain to the undience,—he raised funds, paid off the denands, and then set about some other plan of sing the wind. Messra McMilligan & Co. nally hired him to give shows from city to tity, of which, prestidigitation forms the reater part, and the only explanation he process to give of the phenomena, presented by im is, "If it ain spirits, what is fit?" He erforms some clever tricks, but they appear > imitate genuine phenomena only to those those results and the such histogram. sto give of the phenomena, presented by is, "If it aint spirits, what is it?" He orns some clever tricks, but they appear mitste genuine phenomena only to those are ignorant of what such phenomena. They tend to confirm Spiritualists in the fof true manifestations. He claims that themalifestations are the result of legerden. It is a little amusing to see our Christ-brethern applauding him for his exposure, a, at the same time, they believe the mirand other spirit phenomena of the Bible, much less evidence. Von V., in private many control of the seed of

mpts. Yours Truly, Geo. CARTER. Indianapolis, Nov. 30, 1871.

Letter from C. B. Moore.

DEAR BROTHER:—I wish to say a word in child of Sister Colson, of South Rockford, the First, I would say that her hasphand is a bard-working, honest, and industrious man, of root habits, but poor, and his wife has very deleate health, but is ready and willings to de that she is able, is very truthful, and of undemished character—and is being developed as a first-class medium, especially in the gifus drawing and writing, also answering sealed otters, and clairrookance. I have tested her mediumship very thoroughly and found her ruthful, honest, and correct in every instance. I've of my sealed letters she answered in the presence of her husband and myself, very point-willy and correct. I examined them both before and fiter they were answered. I could centify that they had not been opened or uncaled. She will answer a scaled letter atticated by the sealed ster and one, three-cent stamp inclosed, friends of the cause, try Sister Colson's nediumship.

Yours Truly,

Items of Interest.

qua Co., N. Y., till further notice.

—A splendid article from the pen of Hudson Tuttle
will be found in this week's Journal.

—Wm. Stackhouse resides at East Cambridge, Illinois,
Instead of Massachusetta as previously given.

—E V. Wilson will lecture's Wheaton, Ill., Wedner
day, January 3d, Friends of the cause, spread the news.

—Mm. Frances Kingman Is lecturing in New Jessy
and Penneylvania. Her address for the present is care of
Dr. H. T. Child, 608 Race street, Philadelphia, Pa.

—E V. Wilson, who as Jesses and

Dr. H. T. Child, 688 Race street, Philadelphia, Pa.

— E. V. Wilhon, who as a lecturer, as a profound reasoner and test medium never had an equal, will appear before a Chicago audirace at the Hall, corper of Jedierson
and Randoph street, on Suiday, Dec. 31st.

— O. L. Sutilf, of Wooster, Ohlo, is one of our most
efficient laborers in the field of reform. He is olgical and
eloquent as a speaker, and will do good wherever employed. He lectures in Danville, N. Y., during January
and February.

and February.

—The Piter Spiritualist Society of Lowell, Kent On,
Mich, will hold their Quarterly Meeting at Union Hall,
the first Startedy and Sonday in Jun. 1872. Charles A.
Andrews and other speakers are expected. Mise M. N.
Parple, Preddent.

—J. G. Flah has retablished a circuit of towns in close
proximity, among withch are Albion and Hymn. N. Y., in
each of which he speake regularly, with great success.
The arrangement as good one, and night well be luttie
ted by other places.

—A popular writer asks, rather skeptically, but very shrewdly, "What would have become of the world, according to orthodoxy, if Christ had not died upon the erosal and why do we blame Judas locariot." Here is a puzzler for our evangelical friends.

concretoid elabortamus."

—C. Pannie Allyn will speak in Baltimore, Md., during December; in Wilmington, Del., during January; in Philadelphia, Pa., during February; in Vineland, N. J., during March; in Worcester, Masse, during April. Permanent address, Box 200, Stoncham, Mass.

—Mrs. Pannie T. Young, who has been on a lecturing tour West, is going East for the winter and spring. She will be ready to lecture in Maine, New Hampshire, Vermont and Massechaette, a ster December 8th. Addres her in care of Dr. H. C. Colburn, Centre Strafford, N. H.

ton, III.

—The Rev. Charles Clutes, a distinguished Baptist minister recently separated from his wife, giving her \$500 and a row and calf, according to her statement, but not according to his; for he repleved the veal, which brought affairs into the justice court. The calf was finally awarded hims. Matrimonial infelicities are becoming quite, common of late among the orthodox. Any minister who will allow a calf to draw him into court had better "sell out."

mans rousew mean mat benere," etc., I remain, yours for truth an., propers.

—8-everal of the Japanese in Amberst go to the First Church Sanady School, but their teacher finds it difficult to interest them in sacred listory without pictures rep-seasefulte the lesson; and then sometimes they fall to get the exact messaley. For example, they consider the do-struction of Fharmon and the whole Egyptians bost in the Red Sea, as abown in the picture, to be a hige joke on the Egyptians. What idolatry these Japaneses manifest! It was very "ampretty" of them to talk so of Bible histo-ry. Good thing for them that the old herore of the Salem witchcraft times are post about.

—Somebody has been at Cardington, Ohio, Lying to unitate physical manifectations, in sygrat to which the Browdition published there says: "The gentlemen the intertained out critisens at the Union Hall with a series of tricks,—attempting to imitate spirit maniferstations,—are pretty good satisfaction to most of the audience. We are glad the subject is receiving a critical investigation of the control of the control of the most vital importance that they be established upon an ignormagnitho besis. It is not sufficient that upon a most consequent of the control of the cont

Remarks: When a boy steps on an orange-from a whisky cockisis, or sprains his ankle wi down alli on the said of his breeches, on the when a man refuses to attend church, but see then by playing hose ball, and is badly hurt, or much los water and become

As a dressing, NATURE'S HAIR RESTOR.
ATIVE goes shead of any in the market. See

Philadelphia Department.

HENRY T. CHILD. M. D.

Subscriptions will be received and papers may be ob-ained, at wholesale or retail, at 634 Race St., Philadelphia.

Our Present Lookout.

Standing on the apex of the ages and looking back over the historical and traditional periods of human life, how few there are who can divest themselves of the mists of prejudice and the dark clouds of ignorance so as to look with vision clear enough to discern the lessons which lie all along the pathway of the past.

Men have been instructed to look only at a few of the genges and mountain passes in the great highway over which the race has been escalily marching for untold millions of years. False education and blind theology have set up certain standards, and with stern and authoritative voice declared that the past can only be seen through the smoky telescopes which they have constructed. Instead of tracing man from his origin, and following him through all the progressive changes which countless ages have brought to him, and giving to each its peculiar significance and value, they tell us of an imaginary being created perfect, and yet espable of falling and bringing sorrow and suffering upon the race. The demand is made that we shall seeept a few traditions and crude historical records and reject all others.

Thus in the ontset of life the student is made to assume a false position, and as a general thing, he holds on to life all through life, or if he be bold enough to pinkey off the hackles and strike out a new path, the ferce cry of innovation and infidelity is raised; and he must be a brave man who can boldy stand up sgainst this.

Looking down the vista of the past, we see that each ago has had its marryrs, its bold, brave men and women, who have broken many of the shackles and strike out a new path, the ferce cry of innovation and infidelity is raised; and he must be a brave man who can boldy stand up sgainst this.

Looking down the vista of the past, we see that each ago has had its marryrs, its bold, brave men and women, who have broken many of the shackles and strike out a new path, the ferce cry of innovation and infidelity is raised, and he must be a brave man who can boldy stand up sgainst this

gives an uncertain sound now.

The light of all the past ages is focalized upon this generation, and as the angel world has torn asunder the vell that had grown so thin between them and us, and a double responsibility rests upon us. Our lookout to-day is not only over the grand panorama of the past with a new and brilliant light east upon it; but out into the vast, illimitable future the vision stretches forth in grandeur and

panorama of the past with a new and brilliant light cast upon it; but out into the vast, illimitable future the vision stretches forth in grandeur and beauty.

The new law from Mount Zion, the city of the living God, higher and purer than that which came amid the blackness and darkness of Mount Sind, must be more emphatically proclaimed.

The law of life, of immortality, of love to all mankind, high and low, rich and poor, good and bad; a law in which there is no longer an eye for an eye, but in which love reigns supreme, and there is no condemnation for any child of God, no matter where it may have strayed, since the universal and all-pervading love of God can and will always reach and encompass these about. So each one may be told, in the language of the blessed Jesus to "to and sin on more." This is the law and the testimony, as proclaimed from this high and holy mountain that Spiritualism has revealed to us, and called us to go up unto, where, in the universal and beautiful transfiguration we stand side by side, not with Moses and Elias alone, but with eleans and all the holy angels who proclaim with the grand accord, love to God and love to man, holimes, purity, and truth. These are to be thy garments, oh, man, and walking in the divine light as it shines clearly within thy soul; thou shalt go forth, conquering and to conquer all the insperfections which have clouded thy pathway, till the clear light of heaven shall reveal in each human soul the way of life. Then shall every child of God stand forth in the divinity of their own natures and be a law unto themselves. And there shall be no more clashing or confusion, but each one laboring in the Father's vineyar will help to bring about the coming of that glorious era when the knowledge of the Lord shall cover the earth, and all the people thereof shall walk in the light of wisdom side the warmth of love, and be truly happy.

This jethe work of the age; for this purpose hat the sangels come to humanity and rolled away the stone from the sepischer that we suip

nain them.
Then, walking forth in the true dignity of our
anhood and womanhood, every make shall be
orn away, and in the true liberty of the children
four Father-God we shall walk and worship ever-

Miscellaneous.

CEALED LETTERS ANSWERED BY R. W. PLINT, 34 Clinton Place, New York. Terms \$3.00 and three

New Unfolding of SPIRIT POWER.

THE WONDERFUL MEDICINES OF DR. G. B. EMERSON, CLAIRVOYANT.

The Great Blood Renovator. Emerson's Cizirvoyant Discovery.

the cure of Dyspepsia id ger

Emerson's Clair ovant Remedy.

Price of each, \$1.00 p. Sottle.
Emerson's agnetic Salve

Il cure Rheumatism. uralgia, Sorta, Borns, Files oths, and all eruption of the skin. I rice 25 cents pe in a ddress Dr. (100). Il Emerson, est Satton, Mass.

CARRIAGE MANUFACTORY. WAVERLY, NEW YORK.

THE Unemost: MANYACTUREs to Onder and reps on hand ally evides of Open and Top Bagdes, of Best Styles; Pri-form Spring: Wagons, with two of ore seats, with or a dishoat top. This wagon is an innovement on the cil two-pring wagon, and so a bulness agon, or for family see, is unsurpassed. Best quality of ock need, first-class workness employed, and all work dramatics.

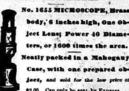
THE MAGNETIC TREATMENT. SEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

\$100,000 ANNUALLY!

If any one wishes to invest a trifle in a remnners aterprise and realize more than their most sanguine retations, please send for statement, which will nd by request. No Humbug-Agency afful etters, enclosing stamp, to

H. G. STEVENS,

MICROSCOPES.



Artificial Somnambulism.

The author of the above-named book is a philosopher of large experience and great merit. In this work be treats of the philosophy of mind, as demonstrated by practical experiments during the last twenty years. No work has ever been published which so theroughly demonstrates many popular theories to be unfounded and fallactions, and at the same time gives a rational theory for phenomena manifested.

demonstration.

The following is a Table of Contents of this valuable

NOTA, L. Historical Survey.— Mosmer not the discoverer of the state.—His theory of Rt.—Its examination by the French commissioners.—Their conclusions.—The author's remarks.

Char II. Of the causes which have retarded the progress of the science.

of the science,

CHAP. III. Of the conditions necessary for the production of the sommambulic state, with instructions how
to enice it, etc. 1st, of the instructions; "Operator,"
38, of the patient; 54, instructions; 4th, of the sense
tions experienced by those who enice this state; 5th,
the term of the state.

CHAP. IV. Theory of this state.

CHAP. IV. Of the sommanbulic proper sleep,—Of a partial
state of Artificial Sommanbulien.

likes; tith, Judgment; tith, Imaghasion; 10th, Will.
Ap 11. Of the peculiar functions of perception in the
different faculties while in a natural siste. 1st, of
the peculiar functions of perception when in a
state of Artificial Sommanbullen; tit, The functions
list of Artificial Sommanbullen; tit, The function
list, Consciousness; 26. Attention; 36, Perception; 46t, Memory; 5th, Association; 6th and 7th,
Likes and Dishler; 6th, Judgment; 10th, Imagination;

ar. x. Of reading or knowing the mind. 1st, Illustration; 2d, Illustration.—Theory of Dr. Collyer.—Mental alchemy or electricians

Mental sichemy or electrifying.

A.T. XI. 1st, of the identity of other mysteries with
this state; ld, of the mysteries practiced by the modern magicians of Egypt; ld, of the Mysterious Lady;
4th, of the earth-mirrors, first earth-glass, second
earth-glass; tch, Second-sight; 6th, Phanlasem.

at a distance.
CRLP, XIX. Of the sense of bilaring.
CRLP, XIX. Of the sense of feeling.
CRLP, XIX. Of the sense of feeling.
CRLP, XIX. Of the sense of feeling.
CRLP, XIXI. Of the sense of motion.
Office of the sense of sense of motion.
Office of the sense of motion.

6

Price, \$1.10; postage 16 cents.

** For sake, wholesake and redail, by the Religio-Plat-scophical Publishing House, 100 Fourth Ave., Objecto.

Medium's Column

OBSERVE WELL! DUMONT C. DAKE, M. D.,

DUMONT C. DARRE, BL. 20-,
The ANALYTICAL PLANER, (burnt out in Chicago)
has located at Breckford, EALER, (burnt out in Chicago)
has located at Breckford, EALER, and the Committee of the Committee, age, and sex. Address all letters,
DUMONT C. DARR M. D.

BOCKFORD, IL.
The Tack Box 1010.

Bus. S. A. R. WATERMAN, 67 Mul-berry street, Newark, N. J., will answer lotters, seci-d or otherwise, give Percenogratio DELENGATIONS, or Lading of Character, from writing, hair, or photo-gray." Terms from two to five dollars and four three-gray."

WM. VAN NAMEE, M.D., nox 5120, Naw firr, will examine patients by lock of hair, un-hr notice, for \$1.00 and two stamps. Give full re, and one leading symptom of disease It

Paye : materia and Clairroyant Physician
Will disclasse and give prescriptions from a lock
of hair : lotograph, the patient being roquired to give
name, an estimate, set a better displayed will be
are not no
different set. A better displayed will be
are not no
different set. Which the papers for late
ters can be,
garded to him.
Terms \$3:
Money refunded when he falls to get
in report will the pallent.

DR. JOHN A. ELLIOTT, THE HEALER,

at 25 Bond street. Call from 9 a.m., to 5 r.m. Will, uz-nine patients at a distance by lock of hair, and presert-ous will be given where they will apply. Magnetic medics prepared and sent by express on moderate

Dr. Samuel Maxwell

AGNETIC PHYSICIA TREATS the sick by magnetic tonels, and the use of appropriate magnetized remedies. Also makes elairvoyant examinations. Patients to be treated by letter should send age, sox, and leading symptoms. Board in private familie if desired. Come to, or address. SAMURL MAXWELL, M.D.

CLAIRVOYANCE.

Br. P. T. Johnson examine diseases by receining a lock of bair, name, and age, stating ser.—[3,00 accompanying the order. He also prepares a sure auticote for opium and morphipe eaters; three months will care the most invertently case. Charge, at foliars per month. He also prepares a sure cure for ague, 50 cents per bottle. Will be sent by express. Address him at Ypailand, Mich.

The Well-known Psychometrist, A. B. SEVERANCE,

III. give to those who visit him to person, or from a sph, or from lock of halr, readings of character, manger, past and future, advice in regard to busin agnosis of disease, with prescription, adaptation ose intending marriage, directions for the manager children, hints to the inharmoniously married, etc. Owner, \$4.00 for fall delineation; bord delineating the country of the co

A. B. SEVERANCE.

17 m18 tf 1

DR. ABBA LORD PALMER. Box 201, New Boston, Ill.

Hondaryal Psychometrist, and Cintropand Physician Soul-Resider, and Business Medium.

Can diagnose disease by likeness, autograph, lock of halr, without a failure, and give prescription which, a followed, self-ender, and give prescription which, a followed, self-ender, property, tell the past, present, and altura, notice contemps business; and give written communications from splirit friends.

Baginosis of disease with prescription, 82.00. Communications from splirit friends, give the self-ender of the self-end

MRS. A. H. ROBINSON.

MES. HORINSON while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the prop-

Mun. Ronnessa while under spirit control, on receiving a lock of half of a rick putient, will diagnose the nature of the disease most perfectly, and presents the proper remedy. Yet, as the most speedy care is the ossential object in view, rather than to gratify kile croisity, the better practice is to send along with a lock of bair, a brief statement of the sex, age, leading, symptoms, and duration of the disease of the rick person, when she will without delay return a most potent preceription and remedy for eradicating the disease, and permanently curing the patient in all careble cases.

Of herself she claims no knowledge of the bealing art, but when her spirit guides are brought as rapport with a sick person through her mediumship, they never fall to give immediate and permanent rellef, in cornelse cases, through the positive and negative forces latent in the system and in nature. The prescription is sent by mail, and be it an internal remedy or an external application, its should be given or applied precisely as directed in the accompanying letter of instructions, however simple it aspects to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that slence takes cognizance of.

One prescription is sually sufficient, but in case the patient is not be quantity of the compound, but the chemical effect that is produced, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mas. Ronnesson also, through her medimmalife, diagnost and disease of any one who calls tume her at her

her accompilat the same, is done as well we cation is by letter as when the patient is gifts are very remarkable, not only in the h as a psychometric, test, business, and trame

urs:—Diagnosis and first prescription, \$1.00; cash quent one, \$3.00. Psychometric Delineation of char \$3.00 Answering Business Letters, \$3.00. The should accompany the application to Insur's a

SCIENCE OF EVIL;

First Principles of Human Action. BY JOEL MOODY.

THE SCHENCE OF EVIL is a brock of rediced and starting thought. It gives a consecret and legical state that the property of the start o

Original Essaus.

CRITICAL

Beview of "Spiritualism S-temonstrated by Prof. Rob

BY MUDSON TUTTLE.

All scientific men who have honestly investigated Spiritualism, have, without exceptions acknowledged its truth, and the more thoroughly and accurately their researches, the firmer have been their convictions. Of these none have yet made a closer or more careful excurtiny, employing more thorough tests than galy and accurately their researches, the mer have been their convictions. Of these me have yet made a closer or more careful rutiny, employing more thorough tests than of. Hare. The fields of research he opened the admirable method he employed, have mained from his time unworked, and his instigations unique in the annals of Spiritual.

This is the more to be regretted, as they fer the most effective means of silencing pubt, and bringing conviction to the cultivad mind. Facts presented under test contions are the only ones of real value in avincing the skeptic, however much the bever may value them, or how consoling the telligence they yield. No man was better epared by culture and thorough training to dertake the investigation, and if his words are received in this, as they would be in any demonstrated his belief. He was disapinted by the manner in which his work was seived by his compeers. He undoubtedly pected that it would be reas at in the same timer that his abors in less attractive fields d been, and the weight of his well-known curacy and reliability are a passport for his actusions. He expresses this disappolariate face:

"The most precise and laborious experi-

be most precise and laborious experis which I have made in my investigation
iritualism have been assailed by the most
ranging suggestions, as regards my capacavoid being the dupe of any medium end. Had my conclusions been of the opdied of the desired of the desired of the opties of the desired o

wrestigator of science for more than half a ury! And now, in a case where my own it testimony is adduced, the most ridicusurmises as to my probable indiscretion rearing the result of the most ridicusurmises as to my probable indiscretion for the control of the result of the control of the c

minate with his death, and is yet to come to fect fruitage. Tof. Hare applied spirit communion directly he resolution of his theological doubts, and eater portion of his book is composed of speculations and communications on God religious subjects. Far better would it have no if he had made two volumes, one of his gious ideas and communications, the other his laborious experiments and collateral facts. I he receives so much jory and consolution in his new found truth, such light and uty is thrown the received over the former had one very page, we can scarcely regret that made as record of his facts and their application by side.

e made a record of his facts and their applica-on side by side.

The discursive manner in which he has pre-inted his faith; and his reasons therefor, pre-ent the wide circulation his book otherwise rould have attained, and the bold manner in hich he from the outset makes his attacks on he darling systems of the past seems to repel sany an honest yet prejudiced conservative om his pages. He seems to be an exception to Comte's principle that man is born into the seological state, advances to the metaphysical dat last arises to the scientific, for he says, three soore and ten, "I am now, more than er, a theologian." He believed that this ex-ption was not real, for had not religion been irsuaced to the rank of a positive science by piritual intercourse?

itual intercourse? teresting as the merely doctrinal points are nemselves, they are by no means extraordi-, and the real value of the work depends he peculiar method of the tests employed in

ng the real vasue peculiar method of the tests employee stigations. reader will not find anything new in his n "God," "Heaven and Hell," "On the of Christians," etc., which make in the the work. The first expresses his ideas, and so far is as good and no better than expressions of the views of other men. te though unable to account for the growth single leaf, or the floating of a cloud in sky, men are ever ready to present their of the being and methods of an Infinite y. As the distance between man and God, a necessity, is infinite; the opinions of a eman are as true as those of a Descartes though we may deal!

who being and methods of an Infinitive. As the distance between man and God meccessity, is infinite; the opinions of a tjesman are as true as those of a Descartes, though we may simile at the arrogance of ge sparrows attempting the sun, we are soled by knowing that such attempts, though ur failures, give strength of wing for less predicts in the sun and the sun are come, but it was not wise to dash the head onew-born child against churchkinity! The war come, but it was not wise to dash the head enew-born child against the indursted walls did beliefa. All this early crussed on redding man was instigated by the prejudice sparits were perfect and their communications in the communication of the sun and the s

he became interested on first learning that the table moving was referred to spirits, and con-trived an apparatus to eliminate any and all influence of the circle and medium. "Upon a pasteboard disk more than a foot

I the table, about six inches from the oweights were provided, one of abou nots, the other of about two pounds its attached one to each end of a core out the pulley, and placed upon the deliately under it. Upon the table the table are to a core as a core a wound about the party, in the table a screen of sheet zinc was fastened, behind which the medium was to be seated, so that she could not see the letters on the disk. A stationary retrical wire served for the Index. On tilting the table the cord would be unwound from the pulley on the side of the larger weight, being wound up to an equivalent extent on the side of the smaller, causing the pulley and disk to rotate about the axle. Of course, any person actuating the table and seeing the letters, could cause the disk to so rotate as to bring any letter under the index; but should the letters be consciled from the operator, no letter required could be brought under the index at will. Hence it was so contrived that noither the medium, seated at the table behind the acreen, nor any other person so seated, could by tilting the table bring any letter of the alphabet under the index, nor spell out and any other requested.

In the side of the side of

index, nor spell out any word requested."

Having completed this entirely original instrument by which to test the new power, his first, experiment was extremely satisfactory. He resumes:

"These arrangements being made, an accomplished lady capable of serving in the required capacity, was so kind as to asist me by taking least increased the control of the disk."

To his first question, the index moved, and pointed to R. H., as the initials of the spirit's name. It was his spirit father, who, after complying to various requests, closed by spelling out by the index. "O my son, listen, reason!"

He saw at the moment the vast consequences involved, and wished to push the investigation to still closer test conditions. The circle regarded this as an exhibition of an unconquerable skepticism, and a gentleman declared him "to be insusceptible of conviction, and that he never would give me up." Here the wide difference between ordinary and scientific culture is clearly discernible. This gentleman from his standpoint regarded the evidence as overwhelming, while Prof. Hare saw in it a single fact, and he wished a series still stronger to render conviction absolute. Even the lady said she "should not deem it worth while to sit for me again."

A few days afterward, he having perfected in a greater degree his apparatus. this lady again gave him a seance, with equal success.

The various apparatus employed may be considered modifications of the soriginal particle of the soriginal particle of the success of the reductions, where the intervention has been as to allow the medium to move the table susperted by balls, and having the needium place, her hands on this tray. Of course the balls allowed the tray to move with the slightest bouch, and for the medium to move the table under these circumstances, would be impossible; yet communications were received under these crigid conditions.

the medium to move the tabs maner three curcumstances would be impossible; yet communications were received under these rigid conditions.

Another ingenious apparatus, was contrived
by which the actual power of spirits might be
tested with the balance. One end of a lover
was mide to act on a spiring balance, while the
other had a glass vase, with a peculiar wire
cage, so arranged, that when the vise was
filled with water, the fingers of the medium
only touching the water, it would be impossible for the alightest force to be exerted. Under
these circumstances the balance indicated a
pressure of, eighteen pounds.

To these "test operiments" are added a
great variety of personal facts, and gleanings
from other sources, and his chapter on "Additional Corroborative Evidence of the Existence of Spirits," is a fine compend of facts,
though open to the criticism of being gathered
without due regard to their actual worth as evidence. A cause is weakened by Indiscriminate statements, and one weak narration destroys the confidence in the incontestible portions of the evidence.

When tables and objects move without physical contact, and mediums are lifted high into
the air, it may be thought unnecessary to resort to any special apparatus to prove the power of the spirit intelligences. It is, however,
just as necessary. The objection of hallucination can not be urged against the balance, or
the intelligence perceived in the movements
of the concealed disk be referred to the medrum. In truth, still more rigorous tests are
required. The index should be self-registering, so that the investigator himself should
not be able to perceive it until after the communication was given, for it may be urged
that the mind may influence the movement.
This objection can not be made to, such communications as are beyond the knowledge of
the investigator, and such were the character of
many received and recorded by ProfessorHare.

the investigator, the investigator of the last labors of Robert Hare, and Spiritualism has no work more fully presenting its incontestible facts, or reflecting more completely the early phase of antagonism and defiance to the dogmas and creeks of Christianity it assumed.

An Inquiry concerning Statuvolence,

I have been a close student of Spiritualism and its comcomitants for more than twelve years, and I believe I have the honor of giving the first lecture on Spiritualism ever delivered in Texas. I lectured publically in Macogdoches, Reusk, and Palestine, in the year 1859, and in several other towns, in the following year. I have labored long and alone for the cause of our heaven-born philosophy, and have challenged the clergy wherever I have met them. My wife, an excellent medium, has ever stood up for the truth of spirit-intercourse, and is now doing a great work here as a test and medical medium. We labored the two years previous to this last in Macogdoches. During all this time I failed to become developed as a medium. I have perhaed nearly all the principal authors on Spiritualism, ast in

nover get pages that design two sights, before I am in a sound normal sleep. It is with the I am its a bound northful sleep. It he with the greatest difficulty I can keep awake five minutes, yet I do not consider myself eleph-headed, not at all, for I can sit up at night, and study or read till a late hour. Besides, the difficulty is as great in the daytime as at night. I consider I have derived an incalculable good from Dr. F's book in developing clairoy-ance in me, tho to such small extent. But if some one could offer a few suggestions upon the points of difficulty, it might benefit others as well as myself.

Waco. Texas.

Waco, Texas.

Written for the Religio-Philosophical Journal. as as Like Judgment Day as I Can Imagine."

Can Imagine."

Few events in the history of man equal the horrors of that night that swept away, as "with the besom of destruction," the town of Peshtigo. According to the Bible, the destruction of "the cities of the plain," was equally sudden and fearful. It is said that "fire and brimstone rained down from the Lord out of heaven," upon those doomed cities, while so sudden and overwhelming was the destruction of Peshtigo that some averred that the earth shook, while others said that "the heavens opened and the fire rained down from above."

from above."

Had the destruction of Peshtigo taken place in ancient time, it would, doubtless, have been ascribed to supernatural agency; this being the only solution that man, in the infancy of his race, could give of such catastrophes. Ignorant as a child, of the nature and powers of the elements, he naturally searfhed their extraordinary manifestations to the action of demona,—of gods, good or ovil. When, in the terrible and capricious actions of the elements, the fire came, or sections of the elements, the fire came, or sections

secribed their extraordinary manifestations to the action of demona,—of gods, good or evil. When, in the terrible and capricious actions of the elements, the fire came, or seemed to come down from above, it was supposed to proceed direct "from heaven." And why should it emanute from there, where God dwells, unless he sent it; and why should he send it to destroy cities, men, women and children, unless he was angry; and why should he be angry, unless those people had rendered themselves obnoxious sinners in his sight?

Thus Sodom and Gomorrah, whose moral character, probably, was no worse than those of their neighbors, became a reproach and a byword among the nations; and only when the light of science will have dispelled the darkness of superstition, will the wretched inhabitants of those cities who perished on that fearful day, receive the sympathy of one common humanity, which ages of superstition have denied them. How fortunate it is for the future reputation of Feshitgo that its destruction of the common humanity, which ages of superstition have denied them. How fortunate it is for the future reputation of Feshitgo that its destruction of the common humanity, which ages of superstition have denied them. How fortunate it is for the future reputation of Feshitgo that its destruction in the country of the common of the country of the common of the invision passed over a country which was on fire, and destroyed the innocent town in its 'course; yet, how many are there who would spurn the idea of migracious agency in this case, but who persist that Sodom and Gomorrah were destroyed by the command of God.

Query—What is the difference between a miracle and a natural phenomenon. The early ideas of our race, like the first impressions of childhood, are hard to eradicate. Ignorant of the invisible forces of nature, all phenomena whose causes were not evident to the some and a naturally attributed to the agency of unseen beings. Purious demons bellowed in every volcano, and angry' gods thundered in the heavens; and w

npathles. Their recondition to be subdued by the gment day. The on be lost in that will wrap the system, and the adless, seething, agonies of a few onger be remem-

hopelessly dethraned, by an earthly misfortisio; but what is an sarthly bereavement,
compared with the bereavements at the judgment day, and the sufferings that will never,
never end? None but the heast of a demon
can contemplate such a scene ummoved.
What shall we say, then, of the saints who are
said to shout amen at the sight of this scene of
endless suffering? Yea, what shall we say of
God himself who, not only permits, but causes
them, and whom we are commanded to love
more than father or mother, wife or child,
because of his unspeakable love to the chilbecause of his unspeakable love to the chil-

more than father or mother, wife or child, because of his unspeakable love to the child-dren of men?

To all this there can be but one answer. It is the most abourd, monstrous, heartless, demoniac doctrine that was ever conjured up by the crazed brains of fanatic priests. That many good men and women think they believe this doctrine, I do not deny, but it is not a belief that is without doubting. It is the woman who deliberately cuts the throats of her little ones, to prevent the possibility of their ever-suffering these endless miseries, that believes this doctrine without doubting. H. STRAUB.

Dowagiac, Mich.

Written for the Religio-Philosophical Journal.
THE DEMANDS OF SPIRITUALISM "AT THE PRESENT HOUR.

By J. W. Evarts.

In the Banner of Light of a recent date, I read an able article from our worthy co-laborer, Isaac Rehm, entitled, "What of the Future," in which he forcibly represents some of the embarrassments under which Spiritualism is at present laboring. The manner in which the laborers in the field of spiritual progress have worked for the past twenty years is creditable, and they have established, beyond controversy, the principles of Spiritualism on the solid basis of truth. But the great work of angel ministration is yet unfinished; the masses of pankind are still in the dark valley of error, overshadowed by the dismal cloud of superstition, and surrounded by the grim sentinels of the army of darkness; and it is the work of the angel hosts to attack and capture this stronghold, break the shackles of the weary bondsmen, and dispel the surrounding darkness with the genial light of truth.

In the past, Spiritualism has been on the

and capture this stronghold, break the shackles of the weary bondsmen, and dispel the surrounding darkness with the genial light of truth the past, Spiritualism has been on the defensive, editraining its principles, and defending them against the attacks of established error; and it has begged its material sustenance both from its enemies and its friends. It has begged for a piace to labor, labored without wages, and been sent away destitute. The combined powers of darkness have taxed it with lies, slander, false-swearing, backbilting, envy, malice, revenge, and hypocrisy, and denied it representation.

Injustice has been dealt to it from its chemies both on land and sea, and all its appeals have been treated with contempt and dishonor. But through trials and tribulation it has grown in strength and multiplied in numbers; and it seems imminent now that it must render a proper resistance to the assumptions of its ensure and the season of the

the denizens of earth will weep for joy at unbirth of that which is now in fetal development.

The suggestion of Brother Rehn is, that a
"constructive system" be started, which
means a building up by systematic unity; and
which is essential to the aggressive policy,
which is prophetic to my mind that Spiritualism, sooner or later, will work into.

Spiritualism is supported by millions of
demonstrated facts, most of which can not be
accounted for by any known laws of science;
and it is a work devolving upon Spiritualists,
in connection with spirits in higher life, to
evolve an account of these facts from the
causes which produced them. This would be
one of the results of pursuing a constructive
policy; and to forward the movement, a college, where all present scientific knowledge
can be attained, should be established by
Spiritualists,—purely under the guidance of
our most advanced and practical thinkers.
Thus by a collation of a most advanced
knowledge of the laws of the physical universe with those which produce spiritual phenomena, a scientific explanation of spiritual
demonstrations may be reached. By means
of an institution of this kind a new set of
teachers will be brought before the world,
with a ready proof for every proposition.

The scientific and theological world to-day
are equally conservative and orthodox; and it
is evident that the management of this spiritand movement will not be intrusted into their

truth in its hand, bearing the shield of universal love and eternal wisdom, Spiritualism will march aggressively upon the minions of Materialism, capture its tyrants, and manumit its slaves.

The present lecture system has had its day; it has done its work nobly, and it is workly of all praise and honor; but it must solve back to the source of all our knowledge, the circles, and go to work as builders of the great temple of truth, each and all bearing the integral parts of a beautiful unity, in the spiritual circle are received the evidence of of our knowledge—the essence of our spiritual food. As atla feast, we are refreshed to go forth with renewed physical power, so at a circle—the spiritual fore feast—we are strengthened to labor successfully in the field of progression.

gystem has impoverished most of our spiritual societies throughout the land, and no doubt that one-half of them are bankrupt to-day; and as Bro. Reins says:

"Our present method is not a success. All the resources available to us do not provide pleasaft places of meeting, even by making them comfortable or cheerful, id say nothing of the continual financial embarrisment we encounter. It is very doubtful whether all the lengths derived from our passaysem of public benefits derived from our passaysem of public

lectures have not been more than neutr by diverting us from the circle." While I would in no wise depreciat merits of traveling lecturers or settled spec I would say that the evidence seems against sustaining them to that extent jeopardize our greatest source of power spiritual circle—the love feast of Spiritus

Written for the Religio-Philosophical Jour SHALL IT SERVE A PURPOSE ?

By Pannie G. At

Excessively prone are the followers of Orthodoxy to attribute any and every calamity which overwhelms the children of earth to the special outworkings of a "Divine Providence." The terrible confingration which has swept over the finest portion of Chicago, is deemed by them a visitation of God's justice upon those who were living in visitation of those laws which we are taught to believe he gave to Moses, in charge for us, more than two thousand years ago; and perhaps we might feel more faith in the authenticity of those commandments, could we find the smallest vestige of the two "Tablets of Stone" upon which the ten precious laws were originally written, or even hear of some one of known varsacity who has seen them.

But these calamities which occur from purely natural causes, it would seem ought to teach all of us the fallacy of regarding them from a feligious standpoint, from the fact that not only the sinners but the supposed righteous arm seaturers in equal proportion. As to any sea sufferers in equal proportion. As to any sea sufferers in equal proportion. As to divide the destructive embrace the cradic of the insease, not only fed upon the gaming table of the birdened gambler. But wrant in the same destructive embrace the cradic of the inneen the same destructive embrace the cradic of the inneen the same destructive embrace the cradic of the inneen to see the suffice of the inneent babe.

When calamities of this nature appear to single out some one particular class or sect for their rectular mode of faith or works.

It strikes me in the strongest light, that these things (if intentionally sent by 600 or spirits at am somewhat inclined to believe) are meant to serve a beautiful purpose, namely, that of instructing us in the philosophy with which the upper world regards this lower sphere,—to teach us how little the angels in their rewards and punishments take into consideration the petty creeds and popular opinions of men. If a parent having three god sons and three bad ones chastises the whole six, are we

sons and three bad ones chastises the whole six, are we to suppose be punishes the sins of this one half or the virtues of the other? A little mixed,—isn't it? Likewise are we to suppose "the powers that be" took vengeance (in the instance of our late fire) upon the crowd of sanctimonious worshipers, whose magnificent churches are in ruins,—or more especially upon the equally vast multitude, who secuted the religious of the day and lived but for their own sweet will and pleasure, and whose habitations suffered the same fate as their more pious neighbors?—What race, what creed, what sect, what clan has the Chicago, or has any great calamity, spared?

A popular Divine of Chicago of the Baptist denomination remarked in one of his recent sermons, that if the people could be brought to believe the fire a stitution of God upon the stantender of the same of the stantender of the second of the same stantender of the second of the stantender of the second of the

of—the so-called goo or the so-called evil. Chicago, Ill.

Written for the Religio-Philosophical Journal
WHY SHOULD WE BE ENEMIES?

By Sada Balley.

Will our good JOERNAL excuse me for being seafish as to ask a little of its precious space for a personal matter? But in writing this article I am prompted, not so much by a selfish motive as by the desire to vindicate the principles of a free and

allow me to trust the virtue and dignity of n womanhood;

"Faller who will; follow who dare."

God and the angels know that every day of n life i seek to live reaers and near a purely sign that and anamonia-sile. Oft would I spare myse the pain of girl. Alterance to unappular truth ven if not that show the angels have appoint me as one of the who must give expression; and consequently pave the way for the freedom of rutare generations.

Letter from Susan A. Head.

In a success the fire, I have delayed sending your day

the cause you have so nobly labored to sustain,
hope Brother Fannel all onto get so excited duri

the fire as to forget that he was searching for for

have been searching for him a number of Fas

but never made any progress and! I read to

Russios-Francosourical Journata, which lift

the scales from my eye.

The first of the first search of the first of the weary soul.

Sciots, Ill., Nov. 14th.

Urwand of forty thousa fact tells its own story. It is so clean, and looks so ni that the ladies are all delighted with it. See adverte

Catalogue of Books

All odrers, with the price of books desired, and the additional amount mentioned for post-age, will meet with prompt attention.

Somnambalism, by Dr. Fahnestock. 150 c. by Lois Walsbrooker 1.25 Crisis, by Warren Chase. 25 to Questions, Practical and Spiritus.

rw Testament scred Tradition, by Orrin Albot by Thomas Paine. Cloth. Nature, by Hudson Tuttle. Vol. I. and Laws of Creation Nature, by Hudson Tuttle. Vol. II. he of Spiritual Existence, and of the

orid 1.25 16
Afe, by A. B. Child 25 02
r, the Divine Guest, by A. J. Davis. 1.50 20
h; or, Dissembodied Man, by Randolph

ching Crisis by A. J. Davis. 2.00 24 cet. Iransiawd from the French by Renan 1.75 20 lar Key to the Sunamer Land, by A. J. Theological Lectures, by Rev. Robert or for a Blow, a book for children, by H. right. Small edition.

63 12 ration of the World, by G. II. ange edition.

1.50 iguiry and Duration of the World, by G. H.

olimin, M. D.

Eye-Opener, by Zepa, paper 50 04 Cloth

75 itoman Lawyer in Jerusalem in the first ecu
party, by W. Story. W. Story.

a the facts of the Bible and the
n Spiritualism, by T. G. Forster
titualism, by T. G. Forster
ualism, by Hudson Tottle.

erhoog of the second se onjural Sins against the Laws of Life and Health, by & R. Gardner, A. M., M. D.

ion of Man, by George Combe. Sense Thoughte on the Bible, by Wm.

amon Scane Thoughts on the Bible, by Winenton
mology, by G. W. Hanney
mono Scene, by Thomas Paine.
Ist idea in Bibleory, by Hadoon Tuttle.
Ist idea in Bibleory, by Hadoon Tuttle.
Ist idea in Bibleory, by Hadoon Tuttle.
Ist idea in Bibleory, by A. B. Child, M. D.
Istantiy so Finality, or Spiritualism Supeyric Christianty, by Win. Denton.

B. Crawin Theological Idea of Deity, by
R. Crest of Win Scene Control of the Child
Rev. B. Crawin Theological Idea of Deity, by
R. Crawin Theological Idea of Deity, by
Rest of Win Scene Child
Rev. B. Crawin Theological Idea of Deity, by
Rest of Win Scene Child
Rev. B. Crawin Theological Idea of Deity, by
Rest of Win Scene Child
Rev. B. Crawin Theological Idea of Deity, by
Rest of Win Scene Child
Rev. B. Crawin Theological Idea of Deity, by
Rest of Win Scene Child
Rev. B. Crawin Theological Idea of Deity, by
Rest of Win Scene Child
Rev. B. Crawin Theological Idea of Deity, by
Rest of Win Scene Child
Rev. B. Child
Rev.

1.00 12

2.80 20

50 04 75 12

50 06

50 08 75 12

per Vol.)

venport Brothers—their Remarkable and Increeding History
expess, by Rev. Robert Taylor, written by him
thile imprisoned for hisphermy. This work
an account of the origin, criticenee, and early
y of Doom, a Poetfeel Man, by Darwin, Two Vols. (\$2.00

while imprisoned for unsupermy, while imprisoned for unsupermy, and are are a positive for the origin, evidence, and early history of Christianity, and the process of the Greek and Last Judgment, with other poems, from the skith edition of This from the skith edition of This crown the

Hall, a Theological Romance. Cloth....

of the Mother over the Character and by of the Race, by H. C. Wright. Paper

1.00 08

and Philosophy of Evil, by A. J. Davis.

d's Book of all Religions, incinding Spir en.
ble and Mother Goose, by H. C. Wright,
d Why I became a Spiriualist
larlow's Yow, by Lois Waisbrooker...
Bathe, by E. P. Miller, M.D. Paper...

ow to Bathe, by E. F. Miller, M.D. Paper. (10th In. by Elizabeth Stnart Phelps, author circle In. by Elizabeth Stnart Phelps, author istory of the Intellectual Development of Europe, by J. W. Draper, M.D., L. L. D. uman Physiology, Statistical and Dynamical, or the Conditions and Course of the Life of Man, by J. W. Draper, M.D., L. L. D. 650 pp.

Sheep... speria: a Poem. Cora L. V. Tappan, mition, by Mrs. F. Kingman... portant Truths, a book for every child. the Bible Divine? by S. J. Finney, Paper 30th note byttler by a strainer reper to a Devil The argument Fro and Conrer's Text Book, by Robert Cooper,
retive Communications from Spirit Land,
Mrs. M. E. Park, Medium.
Instain my Life, by Dr. D. D. Bouse. Inmetion by Judge Edmonds.
or Inquirer's Text, Book, by Robert
or Inquirer's Text, Book, by Robert

Despair of Science, by W. D. Gunning sible Conflict and the Unity of God, be-to lectures by Emma Hardings and T.

em True? Wm. Denton, veiled, or the Character of the Jow-Delineated.

oards 77
an, with explanatory notes, by George Sale.
Vo. 670 pp. Best edition yet published. 3.00
ran, with Life of Mohammed, translated by corge Sale, Gent. 13 mo., 473 pp. 1.50
king Beyond, J. O. Barrett

Cooking Beyold. J. O. Barrell. 155 12
Life Line of lake 4, no Cone, by Warren Chase. 1, 05
Life Line of lake 4, no Cone, by Warren Chase. 1, 05
Life Line of lake 4, no Cone, by Warren Chase. 1, 05
Life of Legal 1, 05
Life of L

12 4

O'un Placet, by van
O'un Placet, by van
O'un Placet, by van
O'rigin of Species, by Darwin.
O'rigin of Species, by Darwin.
O'rigin of Civilization sed Primitive Condition
of Man, by Str J. Lubbock.
O'igin of Species, with Notes and References,
Philosophical Dictionary of Voltaire. Pith
American Riddion, 876 setavo pages, two steel
plates. Largest and most correct edition in
than the Luncolon Riddion which sells for \$30.
Pealms of Life, by J. S. Adams. Paper cover.
Thing

ranchetto—the Despair of Science, by Ripce Sergest. Penterials, by A. J. Davis Philosophy of a Davis Parter of Spiritual Davis, Paper.

1.95 16

oth.
ciples of Nature, by Mrs. M. M. King.
ns from the Inner Life, by Lizzie Dotosophy of Creation, by Thomas Pai rough Horace Wood, Medium. Cloth Principles of Nature, by Mrs. M. M. Poems from the Inner Life, by Lizz Philosophy of Creation, by Thou Through Horace Wood, Medium. Paper Poems of Progress. Lizzie Doten, Gilt.

Patturities without Pain, M. L. Ho-patturities without Pain, M. L. Ho-patturities without Pain.

s for Forming Spiritual Circles, by Emma relings... al Physiology, by R. T. Trall, M.D... age Visitors, Dictated through a Clairvoyant tual Harp. ridged Edition.

Joth of Things, by Elizabeth and Wm. Denton irit Manifestations, by Adin Ballon irit Mysterics Explained, by A. J. Davis premacy of Reason, by Mocee Hull dental Philosophy M. M. King iritinal Philosophy es. Disbolism, by Mrs. M.

piritual Philosophy es. Diaboliam M. King M. King ongs of Life, by S. W. Tucker piritual Songs, by S. W. Tucker pirit Life of Theodore Parker, thr diamship of Miss E. Ramsdell even Hour System of Grammar, by even no.
Howe
Paper
cleace of Evil, by Joel Moody
cleace of Evil, by Joel Moody
definal Manifestations, by 7. S. Rym

Syntagma
System of Nature, or Laws of the moral and
Physical World, by Baron D' Holback
Starding Ghost Stories from Authentic Sources
Self Contradictions of the Bible,
Solritualism a Test of Christianity, D. W. Hull,

The Inner Mystery, an Inspitational Poem, by Lizzie Doies Warren Samere Barlow Theological and Miscellaneous Writings of Thomas Paine's Pigrinage to the Spirit World Tolesco and its Effects. by H. Gibbons, M.D. Tolesco and its Effects. by H. Gibbons, M.D. Nerres. A. J. Davis. Satisfied Rhapsody Unhappy Marriages, by A. B. Child Laweboome Chill, by Henry C. Wright. Paper Unweboome Chill, by Henry C. Wright. Paper

is of Employs, was more Daru in Daru in Daru is Right, by Wn. Denton is Right, by Wn. Denton is Spiritualists as Spiritualists, and Shall Spiritualists in Spiritualists and Shall Spiritualists in Spiritualists

Paper
WE ARE PREPARED TO FURNISH MISCEL
Hacous Books of any kind published at regular
tes, and, on receipt of the money, will send them
by mail of captres, as may be desired. If send with
required to prepar postage. The patronage of our firled
is solicited. In making remittances fee books bus postal
orders when practicable. If postal orders cannot had,

HERMAN SNOW.

319 REARNEY ST., (up stairs) SAN FRANCISCO, C. Keeps for sale the RELIGIO-PHILOSOPHICAL JOURNAL

And a general variety of Spiritualist and Re-form Books at Eastern prices. Also, Orton's Anti-Tobacco Preparation, Spence's Positive and Negative Powlers, Adams & Co.'s Golden Pens, Planchottos, Dr. Storer's Natritive Compound, etc. Catalogues and Cir-

in U.S. currency and postage star

HERMAN SNOW, SAN FRANCIS Box 117.

WARREN CHASE & CO.,

64 NORTH FIFTH STREET, 8T. LOUIS, MO., Keep constantly on hand all the publications of the Religio-Philosophical Publishing House, Wm. White & Co., J. & McGlon, Adams & Co., and all other popular liberal literature, including the RELIGIO-PHILOSOPHICAL JOHNAL, and Banner of Light, Magazines, Philography, Parloy Gemes, Golden Pers, Stationery, etc.

SEXUAL PHYSIOLOGY.

CIENTIFIC AND POPULAR EXPOSITION THE FUNDAMENTAL PROBLEMS IN

The great interest now being felt in all neitheres relating to numan development, will make the book of interest to very one. Besides the information obtained by its perial, the bearing of the various subjects readed in improvance, the control of the various subjects readed in improvance of the control of the second value to the second value of the second value of

Price, \$3; postage 50 cents.

*** For sale, wholesale and retail, by the Religio-Phi
ophical Publishing House, 150 Fourth Ave., Chicago.

CONJUGAL SINS

t the Laws of Life and Health

AND

Their Effect on the

her, Mother, and Child.

By Augustus K. Gordeier, A.M., M.D., ofcesor of Diseases of Females and Chemi-Midwifery in the New York Medical Coll

ical Mikurifery in the New York Medical College.

"The Modern Woman's Physical Deterioration III.

"The Modern Woman's Physical III.

"The Modern Woman's Physical III.

"The Modern Woman's III.

"The Modern Woman's III.

"The Modern Woman's III.

"The Modern II

For sain wholesale and retail, by the Religio Philo-

Bew Advertisements.

RHYMES. In answer to repeated as published these Poems. They as no bold and vigorous style that chas writings. Price \$1.26; postage 12 ce

Ms proce writings. Price \$1.35; portage 18 cents. THE SOUL OF THINGS; OR PSYCHOMETRIC RESEARCHES AND DISCOVERIES. By Wm and Elizabeth & P. Denton. This truly subtable and exceedingly in-Bicerature of the day, and is fast gaining in popular fact. Devey Spiritualist and all seekers after hidden truths should read it. Price \$1.30; postage 50 cents. LECTURES ON GROLOGY. THE PAST AND PUTTURE LIGHT OF THE PAST AND PUTTURE LIGHT OF THE PAST AND GROCES. SHE PAST AND GROLOGY. THE PAST AND GROCES. SHE SING IN-PICE \$1.30; postage 50 cents.

THE HERECONCHIABLE RECORDS; OR GRONESIS AND GROLOGY. 50 Dp. Price, paper 50 cents postage 4 cents. Cold do cents; postage 40 cents.

WHAT IS RIGHT! A lecture delivered in Music Hall, Boston, Sunday Afternoon, Dec. 6th, 1868. Price 10 cents: postage 2 cents.

OMMON SENSE THOUGHTS ON THE BIBLE, For common sense people. Third edition—enlarged and re-vised. Price 10 cents; postage 2 cents. vised. Price 10 cents; postage 2 cents.

CHRISTIANTY NO FINALITY: OR SPIRITUALISM

BETERIOR TO CHRISTIANITY. Price 10 cents; p. 3 cents.

ORTHODOXY FALSR, SINCE SPIRITUALISM IS

THUE. Price 10 cents; postage 2 cents.

THE DELUGE IN THE LIGHT OF MODERN SCIENCE.

Price 10 cents; postage 2 cents.

BE THYSELP. A Discourse. Price 10 cents p. 2 cents is SPIRITUALISM TRUE? Price, 15 cents; postage

*, *For sale, whole ale and retail, by the Religio-Philoophical Publishing House, 150 Fourth Avenue, Chicago.

Moses Hull's Works.

THE QUESTION SETTLED. A careful comparison of Biblical and Modern Spiritualism. Price \$1.50; postage

PIRITUALISM UNVEILED. This charp and brilliant little book, by one of our acutest writers and most effective sucakers should be read by all. Price 25 cents:

THE NOALING TO WE STATE AND A CONTRACT OF THE STATE OF TH

*, *For sale, wholesale and retail, by the Religio-Philophical Publishing House, 130 Fourth Avenue, Chicago

Mrs. Maria M. King's Works.

THE PRINCIPLES OF NATURE, as discovered in the Development and structure of the Universe; the Solar System, have and methods of its Development; Earth, History of its Development; Exposition of theSpiritual Cultiverse. Fire, \$1.3; postage, \$4 cents. EAAL LIFE IN THE SPIRIT-LAND. Being Life Experience, Senes, Incidents, and Conditions. Bustrative of Spirit-Life, and the Principles of the Spiritual Philosophy. Fire \$2.00; postage is cents.

osophy. Price §1.00: postage 16 cents. SOCIAL EVILS: Tyru: CASSS AND CURE. Being a brief Discossion of the Social Status, with reference to Methods of Reform- Price 25 cents; postage free. THE SPIRITUAL PHILOSOPHY VS. DIABOLISM. In two Lectures. Price 25 cents; postage free. WHAT IS SPIRITUALISM Tand SHIALL SPIRITUALISM TAND SHIALL SPIRITUALISM STREED? In 100 Dectures. Price 25 cents;

postage free.
OD THE FATHER, AND MAN THE IMAGE OF GOD
In two Lectures. Price 25 cents; postage free.

THE BROTHERHOOD OF MAN, and what follows from • For sale, wholesale and retail, by the Religio-Philo ophical Publishing Honee, 150 Fourth Avenue, Chicago.

Dr. E. P. Miller's Works.

DP. R. V. ARLEAN.

TTAL FORCE, HOW WASTED AND HOW PRESERVED. CO. 6, \$1.00; postage 12 cents. Paper cover,
50 cents; postage 4 cents. Every young man and every
general should read it. A vest amount of suffering, as
the physical, mental, and moral ruin would be preverted if all were acquainted with the facts centained
in this work and followed its excellent advice. Mortion forms only in the contraction of all were acquainted with the facts contained ook and followed its excellent advice. Mrs. Dana Gage says: "I carnestly wish that it read by every mother in the country." It is able work, and should have a place in every

an invaluable work, and should have a place in every funly library, and in the following place in the following library for the following place in the following

Hudson Tuttle's Works.

ARCAMA OF SPIRITUALISM. A MANUAL OF SPIRITUAL Science and Philosophy. With a portrail of the author. Price, \$200; postage 24 cents.

ARCANA OF NATURE; on, THE HISTORY AND LAWS OF CHARLOW, Ist Volume, \$1.05; postage 16 cents.

ARCANA OF NATURE; on, THE FINITOSPIRITUAL EXPERIENCE AND OF PRIS SPIRIT WORLD. 2d CAREER OF THE GOD-IDEA. IN HISTORY. Price, \$1.25; postage 16 cents.

CAREER OF THE GOD-IDEA. IN HISTORY. Price, \$1.25; postage 16 cents.

ORIGIN AND ANTIQUITY OF PHYSICAL MAN. Scientifically Considered; proving man to have been contemporary with the mastodion, etc. Price, \$1.55; postage 26 cents.

. For sale, wholesale and retail, by the Religio-Philesophical Publishing House, 150 Fourth Ave., Chicago.

P. B. Randolph's Works.

APTER DEATH: OR. THE INSECTION OF THE APPLICATION OF THE WORDER OF THE W

RE-ADAMITE MAN. The human race 100,000 years ago. The great standard work on human antiquity. Price \$1.50; postage 15 cents.

• For sale, wholesale and retail, by the Religio-Philophical Publishing House, 150 Fourth Avenue, Chicago.

Dr. A. B. Child's Works.

OF LIFE. Price 25 cents; postage 2 cents; FER VIEWS OF LIVING; or, Life according to the trine "Whatever is, is Right." Price \$1.00; post-ETTER VAN Mateveria is Rigon.
age 12 centa.
HRIST AND THE PROPIE: Price \$1.25; postage 16 cents.

OUL APPUNITY. Price 20 cente; postago 2 cor PHATEVER 18, 18 RIGHT. Price \$1.00; po

* For sale, wholesale and retail, by the Baligio-Philoophical Publishing House, 180 Fourth Avenue, Chicago.

Colenso on the Pentatench.

PENTATBUCH IS NOT HISTORICALLY TRUB and that it was composed by Samuel, Jorentah, and oth er prophets, from 1100 to 684 B. C.

os of Phys volumes in Postri-A very valuable and insurements; Bittle work:

Price, So casts, postage I sented.

Per sale, whethesis and read, by the Religious States of Publishing Steam, NO Service Ave., Officer

Spence's Positive and Negative Po

Rew Bublications.

THIRD EDITION—REVISED AND CORRECTED With Steel-plate Portrait of the Author

THE VOICES!

THREE POEMS.

of Nature. Voice of a Pebble. Voice of Superstition.

By Warren Sumner Barlow.

osattributes. White one of the sautiful distributes with a three has erected a beautiful distribute of the poem, says: "It will the author to be classed among the distribute poets of the age."

THE VOICE OF A PERSIX delineates the individua in Matter and Mind, fraternal Charity and Love. ne voures effet language portrays use effet language portrays use effet language portrays use effet language portrays use effet language language language language language effet language language effet language language effet language language effet language lang

JUST ISSUED! THE MOST-ELEGANT BOOK OF THE SEASON,

POEMS OF

PROGRESS.
BY MISS LIZZIE DOTEN,

BY MISS LIZZIE DOTEN,
Author of "Poems from the Inner Life."

IN THE NEW BOOK WILL BE FOUND ALL THE

AND BEAUTIFUL Inspirational Poems

liven by Miss Doten since the publication her popular "Poems from the Inner Life;"

FINE STEEL ENGRAVING

TALENTED AUTHORESS

All Who Have Read Her "Poems from the Inner Life,"

WILL WANT ITS COMPANION, THE Poems of Progress.

SPIRITUALIST,

FREE-THINKER.

REFORMER.

Should have a copy of it.

Price, \$1.50; postage 20 cents. Pull Gill, \$2.00; postge 20 cents.

* For sale, wholesale and retail, by the Religio-Philsophical Publishing House, 130 Fourth ave., Chicago.

REMARKABLE, WORK

ROBERT DALE OWEN.

The Debatable Land

BETWEEN THIS WORLD AAD PHE NEXT.

By Robert Dale Owen. Author of "Pootfalls on the Boundary of Another World," etc. CONTENTS:

Prefaratory Address to the Protestant Citryy.

Book I. Trucking communication of religious knowl-Book II. Some characteristics of the Phenomena.

Book IV. Johentity of Spirits.

Book V. The Crowning Proof of Inserting Proof of I

proof gota ad in the ph d : Christia

relocks, antidenting upermantent; non-magnification and allian seathining Drietticality, and applied of the foundation of the control of the

olossie and retail, by the Raligio-Phil-ng House, 150 Fourth Avenue, Chicago. CHRISTIANITY

Its origin, nature, and tendency, or astro-theology.

By Rev. D. W. Hull.

"He not moved every from the hope tich ye have beard, and which was pro-nature which is mader herven; where do a minister."—Cor. i: M. Price, M cents; postage 8 bents. Prior of course postage a cents. by the Baltice Police Course and Course THE POSITIVE, KINNI AKE

HEAVENS.

AND

THE NEGATIVE. LEFT, Holding a Double Rein over

DISEASE AND DEATH. THE GRAND MEDICAL DEMONSTRATION

Of the Age.

THE SECRET OF ALL HEALING.

KEY TO MEDICINE.

Unlocking the Fountains of Health and Sealing the Sewers of Discase.

A SEVEN YEARS' TRIAL

BY HUNDREDS OF THOUSANDS.

Proves it to be of Supramundane Origin and

Power. OVERWHELMING EVIDENCES

TRIUMPHANT SUCCESS

AND OF THE

REMARKABLE CURES

ALL MANNER OF DISEASE With which it is possible for MEN, WOMEN, AND CHILDREN

EVIDENCES FROM THE SOUTH.

EVIDENCES FROM THE EAST. TESTIMONY FROM MEN.

TESTIMONY FROM WOMEN. TESTIMONY FROM CHILDREN. TESTIMONY FROM DOCTORS. TESTIMONY FROM PREACHERS.

TESTIMONY FROM THE PEOPLE. Witnesses Beyond Reprosch.

Witnesses One and All, INCOMPARABLE VIRTUES

MAGIC POWERS

MAGNETIC MEDICAL MESSENGERS FROM SPIRITS TO MEN, SPENCE'S POSITIVE& NEGATIVE

POWDERS.

39,308 CURES. 39,308 CURES.

In the following list the total number cures of different diseases, which have been performed by the Great Spiritual Remedy, PROF. SPENCE'S POSITIVE AND NEGATIVE POWDERS, is indicated by the figures which follow the name of the disease. The kind of powders which should be used in each disease is indicated by the letters "P" or "N" or "P & N," which follow the name of the disease, —"P" standing for Positive, "N" for Negative, and "P & N," which follow the name of the disease, —"P" standing for Positive and Negative.

Neursigle, P. 2,137: Dypepolas, P. 3,974; Asthma, P. 3,215; Catarrh, P. 987; Chills and Fever, P & N, £415; Rhemmstim, P. 1,787; Painfol Mensirandon, P. 1,457; Suppressed Menstruation, P. 981; Female Weaknesses, P. 1,581; Fever, P. 2,384; Amarostel (Bindress), N. 61; Congbs and Colds, P. 1,780; Heart Disease, P. 681; Dearhess, P. 1,141; Headsche, P. 355; Piles, P. 815; Chole, P. 118; Worns, P. 385; Inchesting, P. 385; Piles, P. 815; Chole, P. 118; Worns, P. 385; Inchesting, P. 385; Piles, P. 815; Chole, P. 118; Worns, P. 385; Inchesting, P. 375; Piles, Rarche, P. 481, N. 24; S. Rarche, P. 385; N. 24; S. Rarche, P. 385; Ra

more a-untary Urination, ... P & N, 561; Scrofula and Typhoid and Typhus Fer Idancous Discretains

BUY THE POSITIVE AND NEGATIVE POWDERS of MEY FOR THEM TO PROF. SPENCE, AT HIS RISK,—SENDING ALL SUMS OF PIVE DOL-LARS OR MORE, IN THE FORM OF MONEY OR-DERS, DRAFTS, OR ELSE IN A REGIS

F AGENTS EVERYWHERE. 2 PRICES POPOL, 44 Pee, Pougle

OFFICE. FOR ST. MARES FLACE. I Addition. Proc. Payton Spon. Box. 8817, Erry Your On For Sub value 1978, 31 Jones, Ave., Chicago.

Frontier Department.

Greetings, Brothers and Sisters All.

Sighten hundred and screenty-two! Brothers sisters, greetings we send you. The old year is no more. 1872 is, and will be, for twelve is

is no mor. 1872 is, and will be, for twelve long months to come.

If What have we done for Spiritualism,—for the Christ of the New Era, now twenty-three years old? Eighteen years ago next August, we became a Spiritualist. Twelve years ago, or on the first day of January, 1895, we made our debut before an audience. It was in Walthum, Masschusetts, We falled. We know we did. We undertook to read a written lecture, and were not equal to the task. Our nost effort was at Pymouth, Mass., and we there met our first approval. It was at the hands of the reporter of the New York Herald, who came to us asking for a synopsis of our speech, asying: "If you will furnish it we will publish it it is really a good off-hand speech." We could not furnish it, hence lost the opportunity of appearing before the world as a speaker who was worthy of claiming the attention of the thousands of readers of the Herald. The reporter, however, made honorable mention of us. Our next starting-point before the world as a speaker who was worthy of claiming the attention of the thousands of readers of the Hevald. The reporter, however, made hon-was in Chicago, in the jold Mechanics' Institute, on Sunday, Nov. 17th, 1850. We received that day our expenses—\$17.40. We made our first engage-ment for the four Sundays of December, 1859, with the Spiritualists of Cincinnait, Ohlo, receiving for pay, \$60, and our board. All through 1850-51-62, up to August, we toiled on and on, and at the en-olity of the service of the service of the con-traction of the service of the service of the doors for want of means to pay board-bills. Ah, brothers and sisters, those were the dark days of our ministration! Many a time have we rode sill day and all night without a meal, because we had not the money to buy one, or was assist in up to explace in the service of the con-traction of the service of the service of the con-traction of the service of the service of the service to the service of the s

Green and Judge J. H. Knowlton, full \$1300 each. In May, 1964, we went into the army; was commissioned lat Lieutenant; served until Nov., '64; mustered out on the 12th day of January, 1865. We took the field under the direction of a band of four spirits, and from that day, the day we pledged ourself to be governed and directed by this band of spirits we have succeeded, and to-day our name has become a household word, and kind growtings meet us everywhere. We are a success through God and the angels. Our point is made, and the staff on which we have lessed, bath not fattled as. We have three full years before us ere fattled as. We have three full years before us ere fattled as. We have three full years before us ere the staff on which we have leaned, bath not do. We have three full years before us ere contract with this band of spirits expires, and say the door is open before us for promotion. have fought the good fight. Our course is not bed. There is more and greater work for us

to do.

And now, my brothers and sisters all, greeting
we send you from the old year. May joy come
with the new year to all,—ALL,—we make no exseption. Joy to all on earth! Joy to all in heaveap.—to all in the beautiful Summer Land! Joy
to all in hell!—whether it be the hell of physical
conditions or spirit error. We send joy to all. We
tore the condemed, in that we can and may send
them words of cheer. We love the pure in heart,
for they after us for.

constants of spirit error. We examined so you had been words of cheer. We love the pure in heart, for they give us joy.

Brothers and sisters, all through the old year we have worked for our glorious cause, our awitr re-religion—the religion of humanity. The angel world has been our helper; and we are sure that through the All Father they have bleesed us pre-emisently. Everywhere and in all things we have been eminently successful. Our home and family are blessed; and we are full of joy this glorious New Years ado, January ist, 1873.

Brothers and sisters, would you like to know what we have accomplished during the old year as the agent of the spirit world. Well, if you wish to know, read on, and below you will find our report; if not, stop right here.

We have visited Minnesota twice, speaking in this State forty-four times on our first visit and twelve times on our second. We have visited Lows four times; lecturing twenty times on our first visit; on our second we gave thirteen locures; on our third, ourteen; on our fourth, six. We have given in Missouri twice, delivering in that fasts sixty lectures. We have traveled the length and breadth of Kansas, giving eighty-six lectures. We have given twenty-eight lectures in Illinois; in Wisconsin three; in Indian eleven; to hot hirty-two; Pennsylvania nine; New Jersey fifteen; in Maryand four, 'lyfighia few; North Carolina seven; District of Columbia stricen; New York fifteen; in all three hundred and eighty-eight lectures, besides speaking eighteen times to the Children's Lyceum.

We have traveled by railroad, steamboat, stage,

we have traveled by railroad, steamboat, stage, and private conveyance, twelve thousand, one hundred and eight miles. We have written eight hundred and staty-four letters, besides the matter in our department in the JOURNAL.

We have failed to be on hand four times, on the

in the JOURNAL.

d to be on hand four times, on the
thrown up two engagements; had
; have filled every engagement made

we thrown up; have filled every engagement made but four.

Thus, brothers and eleters, have we worked night, and day, carrying dismay and confusion into the camp of our common for. We have given many thousand tests from spirit-life, and in return, the good Father, through His angles, has blessed us,—not we alone, but our household, bringing peace out of strife, triendship out of smilly, love out of hisred, health out of sickness, jey out of sorrow, and prosperity out of adversity. But above and outside of all these cumulative joys and blessings, we stead approved of the poople, and are fully engaged up to May, 1873, with many calls on hand for the summer. We thank the many noble scule who have come to our help; who have taken us by the land and hidden us God-speed on our missies of love and duty. They are bound to us, and we are united to them in the sure bonds of love, charity, and stiditty.

so year,—an nave seried the love of many who now us not price to the first of Jaguary, 1571. We says been the prices, through the angule of the summer Land, of adding many to our cause. We say that the land of the contribute to off paper, the say off Jaguaruse 2. The says of the paper, the say off Jaguaruse 2. The says of the paper, the land of the land prices of the land of the land of the To our many friends in the western stakes we

during the summer. Reason | Being - man, we wish to do some courting through the summer, and if we live, we intend to get married next September. The young lady to whom we are paying attention, has been in partnership with us for twenty-five years, and we propose to renew our articles of partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the court of the partnership for all time; hence we wish the partnership fo

articles of partnership for all time; hence we wish to be near our lady love.

Brothers and sisters, we hold out the olive branch. "Let us have peace."

We wish everybody a happy New Year, over this our New Year's greeting.

We are at home, to-day, in the midst of our family, eating the New Year's dinner. The last time we did this, was in January 1st, 1865,—seven years ago. We intend to eat our New Year's dinner at home hereafter.

God bless all, all of the human family.

LITERARY NOTICES

LITERARY NOTICES.

The Educite Magazina. E. R. Petico, Publisher, 108
Fulton street, New York. Terms fo per year: two
copies \$9\$; single copies 45 cents.
This magazine is not behand its rivals in point of enterprise and promptness, and the number for January,
1872, is already at hand. With this number the magasine enters upon the 88th year of its existence, and the
Peropectus well claims that without ments of a sterling
and high order no periodical could have lived so long. It is
also promised that during the coming year: the Educfice while the magazine entering the property of the profer of the best aspects of foreign thought and literature, and from our knowledge of the magazine we feel
confident that this promise will be railfilled.
The January issue may fairly be called a jublice numder, and is prim full or attractions. There are two fine
steel engravings of unusual size and beastly, one repreenting: "Washincton Irvine and his Priesde" (containing fourteen portraits of Irving and the other literary
clerbrites who were his contemporatele, and the other
copied from John Gilbert's famous historic picture of
candinal Wolsey and the Duke of Buckingham."

The table of contents, as is customary with the Educite,
combines the Instructive and the extertaining in about
equal parts.

equal par

equal parts.

Harper's Monthly Magazine. The January number is really a superb one. The illustrations are well calculate to excite our admiration; and the articles are from the ablest minds. With the December number was commenced its Torty-fourth Volume. For the artistic excellence, as for the number of illustrations, Harper's Magazine.

Its Immense circulation (130,00 ablest minds. With the avenues meaned its Port-fourth Volume. For the artistic excelence, as for the number of illustrations, Harper's Hage-ione, is unsurpassed. Its immense circulation (18,000 copies) enables the publishers to expend upon it, for literary and artistic features abone the sum of firty thousand colours a year. Each number contains serial and short stories from the best witters in Europe and America, optivitied expressly for Harper's Magazies, richly illustrated articles of travel; carefully prepared papers of historical and scientific character, a large number of which are profusely illustrated; timely articles upon important current topics; lighter papers upon an infinite variety of subjects; posens from our most brilliant and popular writers; and in addition to all thee, for edito-polar writers; and in addition to all thee, for edito-polar writers; and in addition to all thee, for edito-polar writers; and in addition to all thee, for edito-polar writers; and in addition to all thee, for edito-polar writers; and in addition to all thee, for edito-polar writers; and in addition to all thee, for edito-polar writers; and in addition to all thee, for edito-polar writers; and in addition to all thee, for edito-polar writers; and in addition to all thee, for edito-

ers' Musical Monthly Price 30 cents: or \$3 per year. Six back sumbers for one dollar. J. L. Peters, 500 Broadway, New York.

Broadway, New York
The January number of this monthly comes to us to a
new dense. It is printed on thicker paper, and is in
many respects sourcefur in its many producesors. The
elections are evidently made with great care, and it is
cally wonderful how few poor pieces appear among the
undereds that are given. Vol. IX commences with the
leanner number.

nuary number.

"urch's Musical Visitor. Subscription price only \$1.00
per year. John Church & Co., Publishers, Cincinnati,
Ohio.

per year. Joan Canara a Co., remaster, Cincinnas o'Dhio.

The December number is adorned by a very boantifu lithograph of the Davidson Fountain. The musical contents comprise the "Fountain Grand March," Chopin beautiful white, Op. 64, and "I have Tried not to Low Thee," soon and chorne by Hamphin. It also contains a continuation of the serial, "Scharile," spley correspondence from all the leading cities, and she citionis which are entirely free from all advertising matter, and is brimfull of maste, art, and dramatje news. The elegant typography, fine material used, combines with its other attractions, make it the Musical Maguzinner scotlance of America.

ar excellent of America.

The Old Franklis Almanac. No. 18 for 1872. A. Winch,
Fublisher, So Ciperinal street, Fulladelphia. Price
The Limans contains, exclusive of the actual astronomical bertilations, a great variety of statistics, chronlogical tables, and neeful matter never before latroduced into a work of this kind, of great value to every-

body. "First Floral Outde, for 1878. This book is as déserving of an extended notice as any that we have received during the year. It is a beautiful work of art, unserpased by anything of the same kind in the world. Want of space forblids further comment, and we refer the read-rot the advertelement of Mr. Vick in another column. Sports and Gasses for January, is received. This is a magazine of ammentments for all seasons, and the best of the kind published. Each number contains 45 pages. Price 55 cent per year, at which rate all the young poice can afford to have it. Adams a Co., Publishers, 55 Brondeld St., Boston:

Mrs. Robinson's Tob

The stort converse of periodic faculty within the parameter Section 1 than 1 thinks for the parameter by the store man.

It is comparated by Sec. A. T. Bestman, and the store of the store

THE PERSON NAMED IN

Bew Schrertigements.

VICE'S FLORAL GUIDE

FOR 1872.

TWO COLORED PLATES.

The most beautiful and instructive Catalogue and Floral Guide in the world—112 pages, giving thorough directions for the culture of Flowers and Vegtat bles, ornamenting grounds, making walks, etc.

A Christman propent for my customers, but forwarded to any who appearly mail, for TEN CENTS, only one-quarter the cost.

JAMES VICK,

MOVABLE PLANISPHERE

Of the Heavens, at Every Min.

A Complete Directory of the Storry Horenou. In a freeway, the side of the Georges, Two thinds, painted, and as much better as it is cheaper than a tail globe. The other like the clear sky, stars white blue-black ground. Send \$6.00 post office order to I whitely blue-black ground. Send \$6.00 post office order to I whitely blue-black ground. Send \$6.00 post office order to I while the Whitely Start Street, Phillips of the Whitely Start Street, Phillips of the Whitely Start Street, Phillips of the Whitely Start S

Spiritual Tracts.

TION OF SHORT ARTICLES ON SPIRITUALISM,

by Junes' Edmonds, who is widely known in America as an able jurist and a staunch ad expounder of the Spiritual Philosophy.

America of an able juries and a staunch advocate and exponance of the Spiritual PHOLOGOPY.

The collection contains 175 pages, and is sold for the ugall spin of 30 cents per copy. Forty copies to one ad-dress by express for \$5.00. Phe to any vidow or orphan who may apply in person or by letter. Address Religio-Philosophical Publishing House, 150 Fourth Ava., Chicago.

STARTLING CHOST STORIES

AUTHENTIC SOURCES.

Compiled by an Eminent Scottish Seer. With Numerous Graphic Illustrati

PRICE 50 CENTS; FOSTAGE PREE.

*** For sale by the Religio-Philosophical Pub
House, 150 Fourth Ave., Chicago.

CRITICISM

THEOLOGICAL IDEA OF DEITY. BY M. B. CRAVEN.

BY M. R. CRAVEN.

Contrasting the views sentertained of a Supreme Being by the Ancient Greetson Ségres, with those of Moses and other Hebeys writers; and blending Ancient Judalem Paganam, and Christianity into a common original. PRICE, \$10: postage, 16 cents.

"For sale, wholesale and retail, by the RELISO-PHILO SOFTICAL PERILSENTED HOUSE, 10: POWING AVE. Chicago.

"What I Know of Insanity." -AN IMPORTANT NEW WORK

MENTAL DISORDERS.

DISEASES

BRAIN AND NERVES.

MANIA INSANITY AND CRIME

With full directions and prescriptions for their treatment and cure,

By Andrew Jackson Davis, author of Twenty volum on the HARNONIAL PHILOSOPHY, etc.

Price \$1.50; postage 20 cents.
Address Religio-Philosophical Publishing House, 1
Pourth Avenue, Chicago.

Exeter Hall!

Exeter Hall!

THE POLLOWING ARE EXTRACTS FROM A FEW OF THE notices of EXSTER HALL, the Theological Romance: "The plot and passion in Exeter Hall show an experienced hand in their delineation. Exeter Hall proves that the author has comething to say and knows how to say it."

—Public Opinion, London, Employed.

"It is indeed a wonderful book."—No "We commend it to the widest pop namer of Light, Boston.

"The book is well and powerfully written.

The most scorching work ever published in America since the Age of Bosson."—Liberal, Chicago.

"One of the most exciting romances of the day."-

"Convincingly Ille

"The humane and charitable tradencies of the book must receive the approbation of every friend of human ity."—Daily Telegraph, Toyonto, Canada.

Price, 60 cents; postage 4 cents.

*, * For sale, wholesale and retail, by the Religio-Pt
ophical Publishing House, 180 Fourth Ave., Chicago.

A Book for Women. TALKS TO MY PATIENTS

MRS. R. B. GLEASON, M. D.

The Liberial Christian, mays:
After reading the whole of this book, we presented to
the reading the whole of this book, we presented to
the class. It is written for woman; At is full of wise
marks and magnetions requesting the very to hg; in
the to compy private some agree sunfaces. We have
the company to the composition of the compos

Him. Dr. Salon ings:

I would rather have written that hook have been quantitative and the salon of sa

Bew Bavertisements.

Just Issued!

Vital Magnetic Cure:

An Expo

VITAL MAGNETISM.

ation to the treatme physical disease.

Introductory.

The Oilt of Healing, Animal and Spirit Magnetism, and the Itale for their Application to the Cure of Dispases of Mind and Body, etc., etc., etc., Morei Integrity of Healers.—Persons who should use their Gifts, etc., Unconscious Magnetism.—Siesp.—The Marriage Relations of the Cure of the Cur

re.—Interesting cases, etc., etc.
licaling Fraction in Alges.—Conditions for Healing.
Fitness for the Work.
Permanency of Efects.—Duty of Physician. runess for the Work.

Permanency of Effects.—Duty of Physicians. Adaptanos of Magnetism, etc., etc.

Ilealers' Peculiar Mode of Treatment.—Positive and
egative Magnetism.—Quantity of Magnetism Required,

Disayras P.

"Chicago Remediable by Magnetism.—Healing at a Disance, etc. etc.
Nature of the Source of Cure.—Law of Harmony. etc.
Calarvaguage."—Conditions.—Prophecy, etc., Calarvaguage."—Conditions.—Prophecy, etc., etc.
Cango called
Posth. "Unbeathy Children, etc., etc.
Highs, etc., etc.
Highs, etc., etc.
Highs, etc., etc.
Hydenel Suggestions.—Habita.—Food, etc., etc.
Arimal Magnetism.—Andquity.—Symbol of the Hand.
Arimal Magnetism.—Andquity.—Symbol of the Hand.
Commissioners' Report.—Dr. Elliston's Ylews, etc., etc.
Commissioners' Report.—Dr. Elliston's Ylews, etc., etc.
—Layinge of Hands.—Spiritial Clifts.—Old and New

itc., etc., etc., Price, §1.50; postage 16 cents. *a* For sale, wholesale and retail, at the Religio-Phik ophical Publishing House, 150 Fourth Ave., Chleage.

REAL LIFE

THE SPIRIT-LAND. DEING LIFE EXPERIENCES, SCENES, INCIDENTS, AND CONDITIONS, ILLUSTRATIVE
OF SPIRIT LIFE, AND THE PRINCIPLES
OF THE SPIRITUAL PHILOSOPHY.

Given Inspirationally BY MRS. MARIA M. KIN

This volume, as its title indicate, is illustrative of the Spiritual Philosophy. It is sent borth on its mission among men by the suther, with the firm conviction that the future state by every method that can be derised by their teachers in spirit-life. Now that the 'bestress are opened and the angels of God are ascending and descending,' and mm can receive communications from spiritually and the contractive communications from spiritually and the contractive that the contractive that the spiritual state, and the principles which underlie those methods. Price, \$10.00 persistent 16 are spiritually the contractive instructions as to the methods of Illis in the future state, and the principles which underlie those methods.

Price, \$1.00; poetage, 16 cents.

. For sale, wholesale and retail, by the Religio-Phi
copical Publishing House, 150 Fourth Ave. Chicago.

Reform Pamphlets,

WARREN SMITH.

No. I.—The Bible and Science. 13 pages.

II.—Examples and precepts of the Bible. 16 pages.

III.—Conclast or the thea of a personal God. 28 p.

V—That Terrible Question—the Social Svil. 23 pp.

V—That Terrible Question—the Social Svil. 23 pp.

Price, Single Copies, 10 cents.

When ordered for Distribution, \$3.00 per hundred.

ADDRESS, Box 2723, CINCINNATI, Outo

Descent of Man,

AND
Selections in Relation to Sex
at Challes Danni, Alaba, with independent
Two Vole, over 40 pp. each. Price \$1.00 per Vol.
portless by the Religior-Fillesophical Publishin,
House, 100 Fourth Ave., Chicago.

Ernest Renan's Works.

The Life of St. Paul.

These three remarkable books, by the great Freech Philosopher, are structing the careet attention of all returns are of great power for the property are of great power for lowering, careetly and honestly written heastiful in a type, admirable in treatment, and filled with reverence, tenderaces, and warmth of heast."

of heart."

Price, \$1.75 each; postage 20 cents.

**o* For sale, wholesale and retail, by the Religio-Phil
sophical Publishing House, 150 Fourth Ave., Chicago.

THE BIBLE IN INDIA HINDOO ORIGIN OF

and Christian Bev TRANSLATED FROM

"La Sible Jans T' Inde,"

BY LOUIS JACOLLIOT.

RETRACTS PROM AUTHOR'S PRIM

"I come to show you Humanity, after attifuling the lot lest regions of speculative philosophy, of untrammelt reason, on the venerable sold of India, was transmelted as stiffed by the silar that substituted for intellectual life sensi-bratile actions of sensi-bratile actions of dramming impositors.

India is the world's credit; benoe it is that the commonter in sending forth her shildren seen to the utmo word, has, in unfading testimony of our origin, bequestly us the legacy of her language, her laws, her morale, is literature, and her religion. To religious depoises, imposing, speculative delasions, and class-legisl tion, may be strikented the decay of nations. Aware of the resentinent I am provoking, *peculative delasions, and class-legisl tion, the state of th

Price \$2.05; poetage, 34 cents.

o For sale by the Religio-Philicone, 150 Fourth Ave., Chicago.

THE TENTH THOUSAND

PROB. HOWE OF HIS

SEVEN-HOUR SYSTEM

OF GRADENGAR.
Print \$1.00 brend; Enter 100 M center.
For mile, products and trial, by the Religio Fernical Printering House, 200 Fourte Ave., Canana. Just Published

Is Spiritualism True? THE STATE OF Mem Advertisements.

THE FUTURE LIFE:

As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet, WITH AN INTRODUCTION BY

JULGE J. W. EDMONDS

**L—The Hog City.

I.—Beyints Message.
New III.—The Spirit Rebo.
New III.—The Spirit Rebo.
Spirit V.—Dewns and Responsibilities of Misd.
Chapter V.—Ownersheath of the Future.
Okapter VIII.—A Fixture of the Future.
Okapter VIII.—Margaset Fuller.
Chapter VII.—Ownersheath Words.
Chapter XII.—Ownersheath Policy.
III.—Interview with Webster.
VIII.—A Responsible Words.
VIII.—A Responsible Words.
VIII.—A Responsible Words.
**The Words.
*

Clayler A.—Reasonable Words.

Clayler A.—Reasonable Words.

Clayler XIII—Interview with Pollock.

Clayler XIII—Interview with Pollock.

Clayler XIII—Interview with Webster.

Clayler XIII—Recognity Webster.

Clayler XIII—Recognity of the Shadow of Death.

Clayler XIII—Recognity of the Shadow of Death.

Clayler XIII—The Path of Procreasion.

Clayler XIII—The Path of Interview.

Clayler XIII—Recognity of Interview.

Clayler XIII—Recognity of Interview.

Clayler XIII—Recognity of Interview.

Clayler XIII—The Book of Life.

Clayler XIII—The Proceeding.

Clayler XIII—The Proceeding.

Clayler XIII—The Book of Interview.

Clayler XIII—The Book of Saided.

Clayler XIII—The Book of Saided.

Clayler XIII—The Second Birth.

Clayler XIIII—The Second Birth.

Clayler XIIII—The Second Birth.

Clayler XIIII—The Begond.

Clayler XIIII—The Convict.

Chapler XIIII—The Convict.

Chapler XIIII—The Convict.

Chapler XIIII—The Books Applraion.

Chapler XIIII—The Books Mother.

Chapler LI—The Convict.

Chapler LI—The Foolish Mother.

Chapter XLY2...
Chapter XLY2...
Chapter XLY2...
Chapter XLY2...
Chapter XLY2...
Chapter LT.—The Dynamic Chapter LI.—The Foolish Mother.
Chapter LI.—The Foolish Mother.
Chapter LII.—The Disobedient Son.
Chapter LII.—The Disobedient Son.
Chapter LII.—The Sature of Spirit-Life.
Chapter LYI.—Sature of Spirit-Life.
Chapter LYII.—Omnunication.
Chapter LYII.—Home of unhappy Spirit
Chapter LYII.—Home of unhappy Spirit
Chapter LYII.—Home of voltain
Appendix.

Addisober LYII.—And Appendix.

**Addisober LYII.—And Dynamic LYII.—And LYII.—

Price \$1.50; postage 20 cents.

• * For eale, wholesale and retail, by the Religio-Philisophical Publishing House, 130 Fourth Ave., Chicago.

Helen Harlow's Yow. By Lois Waisbrooker

All who have read Mrs. Welsbrooker's "Alon Yaan" will be sure to read this splended story. It is dedicated "I Women Everywher's and to Wronged.and Outseast Women Expectally."

The anthor says: "In dedicating this levek to woman in general, and to the outcome in particular, is an presuptwoman to that self-sasertion, that self-justice which will insure justice from others."

A WOME OF SHARLY 300 PAGES, BRAUTIPOLET GOTTEM

Alice Vale. Price, \$1.50; post

A STORY FOR THE TIMES. By Lois Waisbrooker.

This is one of the very best books is our catalogue. This and HELEN HARLOW'S YOW deserve a decaded equal to GATH ALAS and HELEN LAS which is saying a great deal.

Price, \$1.35; postage 16 cents.

ALEC VALU and HELEN HARLOW'S YOW sent to one defense for \$25.

. For sale, wholesale and retail, by the Religio-Phil-cophical Publishing House, 150 Fourth Ave., Chicago.

The Spiritual Harp, The New Music Book,

For the Choir, Congregation,

and Social Circle. Over one-third of its poetry, and three-quarters of its made are original. Some of America's most gifted and the state of the property of the

When sent by mail 24 cents additional required on each copy.

Abridged edition of the SPIRITURE HARP, constaining an immired and four pages, price §1.00; postage is cent on a hundred and four pages, price §1.00; postage is cent on a hundred and route pages, properly and the property of the pages of the

BIOGRAPHY

VICTORIA C. WOODHULL

toria Ciaffin Woodhall, "a young youan," In the winds of the author, "whose caree has been as singular as any heroine's in a romance; whose shiftly is of a raw and heroine's in a romance; whose shiftly is of a raw and recommendation of the shiftly and the shiftly shiftly shiftly shiftly and the shiftly shiftl

One Hundred and Harty-tw "THE FOUNTAIN:

With Jote of Boyr Mouning
By Arbert J. Barra.
Bond John Mary John
Bend John Mary John
Bend John Mary John
Prior, only \$1.00; peering Mouning
Prior, only \$1.00; peering Mouning
Bluerand with One Symbol and Sirty ton Singer *. For min, wholessie and retail, by the Balleto-Franchise Patholicals and retail, by the Balleto-Franchise House, 120 Fourist Ave., Chicago.

AN EXE-OPENER.

CITATBUR PAR PIGAULE"

DOUBTS OF INFIDRLS, Exposture Taxary Investally Quartons to the Champy; ALSO FORTY CLOSE QUARTONS TO THE CHAMPY; ALSO FORTY CLOSE OF DEVENTY.